

**A STUDY OF ENDOWMENTS TO THE TIRUMALA-TIRUPATI  
TEMPLES: REFLECTIONS [FROM 1503 A.D. TO 1570 A.D.]**

*Thesis submitted to the*  
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# DECLARATION

I here by declare that the thesis entitled '**A STUDY OF ENDOWMENTS TO THE TIRUMALA-TIRUPATI TEMPLES: REFLECTIONS [FROM 1503 A.D. TO 1570 A.D.]**' submitted to Sri Venkateswara University, Tirupati for the award of the Degree of **Ph.D., in Ancient Indian History, Culture and Archaeology** is an original and independent work done by me and has not formed the basis for the award of any other degree, diploma or other similar title.

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TRANSLITERATION CHART

a a i i u uri e eai o o au am  
ah

kkhg gh n

chchh j jh n

tthd dh n

tthd dh n

pphb bh m

yr l v s

sh s h

Dravidian letters: | r

## ABBREVIATIONS

APAS	ANDHRA PRADESH ARCHAEOLOGICAL SERIES
ARIE	ANNUAL REPORTS OF INDIAN EPIGRAPHY
ARSIE	ANNUAL REPORTS OF SOUTH INDIAN EPIGRAPHY
EA	EPIGRAPHIA ANDHRICA
EI	EPIGRAPHIA INDICA
IA	INDIAN ANTIQUARY
IAP Cd	INSCRIPTIONS OF ANDHRA PRADESH, CUDDAPAH DISTRICT
NDI	NELLORE DISTRICT INSCRIPTIONS
SII	SOUTH INDIAN INSCRIPTIONS
TTD Ins.	TIRUMALA-TIRUPATI DEVASTHANAM INSCRIPTIONS



In the age of *Rigveda*, the whole social fabric was possibly based on some kind of gift economy. The earliest reference to *Dana* as a distinct function in society came from the *Dana-stuti* hymns of the *Rigveda*. Many inscriptions from the early period record the donation of lands to brahmanas to act as priests in the sacrifice, to perform the six important duties, namely *Yajna* (sacrifice), *Yajana* (officiating the sacrifice), *Adhyayana* (study), *Adhyapana* (teaching), *Dana* (gift) and *Pratigraha* (accepting gifts). In the historical period, the first land grants in India were issued in the 2<sup>nd</sup> century B.C. by the Satavahanas. Regarding the antiquity and the nature of land grants R.S. Sharma observes 'Land grants started with the Satavahanas and the Sakas of Western India and were first confined to a small area in Maharashtra. Later they spread to Andhra Pradesh and gradually all over the country'.

From the early medieval period onwards, the rise in the number of endowments to temples and brahmanas can be noticed in the Andhra country. *Dana* to temples had significant impact on the social, religious and economic arena of the contemporary society. By this time, temple came to be considered as an important religious institution and became closer to all the sections of the society. It became nucleus for various religious as well as secular activities. The *mathas* attached to them grew important educational centers.

Temples and *mathas* are the two principal institutions of the Hindu religious system. The gods that are generally worshipped by the Hindus at the present day are for the most part deities celebrated in the *Itihasas* and *Puranas*. The construction of a temple was therefore counted among the seven great services to the community, the other six

being, construction of a tank, endowment of money, establishment of a village, planting a garden, writing a cause to write a work and producing offspring.

The emergence of the Vijayanagara empire heralded a new chapter in the history of South India. It left an indelible mark, particularly on socio-cultural aspects which deserve a detailed study. The temples and *agraharas* once again become pivotal institutions in protecting and preserving the high values of the culture. In this respect they received significant economic support of the Vijayanagara emperors, their *samantas*, officers and even commoners. Naturally temples had a big role to play in this aspect and several endowments were made to them to meet the ever growing demands of the people.

The endowments made to temples, particularly in the form of cash, land and villages, augmented the economic status particularly of the temples. The emperors like Krishnadevaraya donated large amounts of money, valuable ornaments and gold utensils to temples for the *angaranga vaibhavas* of the god. During his period Sri Venkatesvara temple, Tirumala grew to be the richest shrine where Krishnadevaraya set up his life size images in bronze of himself and his two consorts, Tirumaladevi and Chinnadevi, which attract pilgrims attention in the first courtyard of the main temple. He performed *Tulapurushadanas* at many shrines. Irrespective of their personal faith, the emperors maintained balance between the two important sects, namely Vaishnavism and Saivism, by extending equal patronage to both. Consequently the temples emerged as the biggest employer and all sections of the society came to be benefited.

The temples of Lord Venkatesvara at Tirumala and the temple of Govindarajasvami at Tirupati have a hoary past. They enjoyed royal and popular

patronage for over two millennia. Kings, queens, nobles, officials, merchants and persons of various sections made liberal endowments and this resulted in tremendous growth of the temple during the medieval period. The objects of grants varied from village, land, money and ornaments and were intended to promote temple activities. The endowments show astronomic rise, particularly during the rule of the Tuluva family of the Vijayanagara empire which ruled for a period of about seven decades. This period is a golden chapter in the history of Tirumala Tirupati Devasthanams.

## **AIM AND SCOPE**

As the very title of thesis suggested the scope is restricted to the study of the endowments to the Tirumala Tirupati temples under the Tuluvas of Vijayanagara. It covers the cultural, social and economic aspects of the period under study. A brief account of the Pre-Tuluva rulers is given as a backdrop to the present study. Similarly the status of the Tirumala Tirupati temples during the Post-Tuluva period is also presented briefly and the role of the Tuluva rulers in the growth of the temple is discussed.

The endowments made to the temples, *mathas*, and brahmanas are discussed at length. The endowments mainly in the form of money, gold, land, village, income from the tax and temple articles are studied in a detailed manner. As a result of land and village grants to temples vast extents of land were brought under the plough. This resulted in the expansion of not only agrarian activities but also greatly helped the growth of agro-based industries. Consequently, revenue to the treasury also considerably increased. Here it may be noted that the taxation was rather on high side during the Vijayanagara period. The temple too had to pay certain taxes to the state. In spite of this the temples did register

much higher income and could extend their activity on a large scale. A number of festivals and festivities came to be celebrated in temples attracting more and more pilgrims. With this the need of the temples became multiplied. An important trend of this period is the growth in variety of food offerings and beverages to be offered to the god. The temple became the biggest employer next only to the king. It has been rightly observed that the temple was at that time a state within the state. The main aim of the work is:

1. To study the factors that played an important role in promoting to the temple endowments to Tirumala and Tirupati under Tuluva rule.
2. Information about the donors, donees and purpose recorded in the inscriptions.
3. To investigate the land grants, land grant economy etc.,

## **PREVIOUS LITERATURE**

Quite a few works have written on different aspects of the Tirumala-Tirupati Devasthanam temples. However, it may be noted that none of them deals exclusively with the endowments made during a particular period at micro level. Among the previous works the following deserve mention. R.S.Sharma, made the first attempt, who pointed out the significance of Land grants in epigraphical history of India, *Light on Early Indian Society and Economy*, Bombay, 1966, His another work *Perspectives in Social and Economic History of Early India*, New Delhi, 1983, describes the performing of certain religious rites and economic conditions. Burton Stein, critically examines some aspects of the *agraharas* in his work, *Peasant State and Society in Medieval South*, Delhi, 1980. Other notable works dealing with this subject are: T. Krishna swamy, *History of Tirumala*

*Balaji Venkatesvara*, Tirupati, 1980; N. Ramesan, *The Tirumala Temple*, Tirupati, 1981; Sadhu Subramanya Sastry, *Tirupati Sri Venkatesvara*, Tirupati, 1981; M.Rama Rao, *Temples of Tirumala, Tirupati and Tiruchanur*, Tirupati, 1982; T.Raghu Kumar, *Vijayanagara Rulers Services to Lord Venkatesvara*, Tirupati, 1985; T.K.T.Vira Raghavacharya, *History of Tirupati* (The Tiruvengadam Temples), Vol. (I-III) (Rp), Tirupati, 2003; K.Jayasree, *Agrarian Economy in Andhra under Vijayanagara*, New Delhi, 1991; G.Eswara Reddy, *Endowments to Temples in Andhra under Vijayanagara*, Tirupati, 2011; N. Kiran Kumar, *Land and Village grants in Andhra under the Vijayanagara rule*, Unpublished Ph.D. thesis, S.V. University, Tirupati, 2012; M. Munirathnam, *Taxation System in Andhra During the Vijayanagara Period*, Tirupati, 2013.

## **SOURCES FOR THE STUDY**

A large number of inscriptions published in the series of Inscriptions of Tirumala Tirupati Devasthanams forms the primary data. These inscriptions number a little more than six hundred. Almost all of them are in Tamil language. It is already known that Krishnadevaraya had his inscriptions engraved in Telugu, Tamil, Kannada and Sanskrit evidently because of the geographical location of Tirumala Tirupati, a meeting place of Tamil, Telugu and Kannada cultures.

Most of the inscriptions are in Tamil language and they throw welcome light on the impact of Tamil culture and traditions on the temple and temple city. Very few inscriptions of the Vijayanagara period found in Tirupati are published in South Indian

Inscriptions Vols. IX, Part II and Vol. XVI and also Epigraphia Indica Volumes. The secondary sources which are noted above are of help to a restricted degree.

## **METHODOLOGY**

The study is based particularly on epigraphical data. It can be noted that more than 600 inscriptions belonging to the Tuluva rule of Vijayanagara period, pertaining to the present study is of more help. These inscriptions are studied in chronological order and this method helps to understand the evolution of the pattern of endowments over the period of seven decades. It is but natural that in the pre-Vijayanagara period, particularly the Tuluva rule, number of endowments reached their zenith. The endowments made by kings, queens, royal family members, officials and individuals for maintaining religious activities are also discussed.

## **ORGANIZATION OF THESIS**

The **First chapter** is in the nature of **Introduction** dealing with the aspects of aim, scope and sources etc., for the present study. A brief sketch of the Vijayanagara history follows the above to understand the importance of the Tuluva rule as far as the Tirumala Tiruapati temples are concerned.

As mentioned above, the donors referred to in the inscriptions are many in number and they belong to various classes and groups. Hence the donor like Kings and Queens, Feudatory chiefs, Nobles and officials like *Pradhani*, *Rayasam*, *Mahanayankacharyas*, and their donations are discussed in the **Second chapter** under the head '**Royal Donors**'.

The Vijayanagara kings made lavish grants to religious institutions and scholar-brahmanas as prescribed by the *Dharmasatras* especially to acquire religious merit. Given the religious condition in the Vijayanagara society almost all Vijayanagara emperors treated equally the religious institutions of the two principal sects, namely, Saiva and Vaishnava which were vying with each other for supremacy in the society, as attested by the number of epigraphs. Endowments by the members of the royal family are also noticed in the Vijayanagara period which is on higher side when compared to the Pre-Kakatiya period.

The Nayankara system during the Vijayanagara period was viewed in conventional historiography as a military organization based on service relationship with the king from whom the Nayaka received *amaram* as fief. *AmaraNayakattanam* indicates the military character of *nayakattanam*. The empirical research of Karashima and others has also regarded them as feudal interpreting the land holdings *sirmai* and *nayakattanam* as fiefs. Cynthia Talbot has made some preliminary studies on similar patterns of *Nayaka* rule in Karnataka and in Andhra Pradesh like superior *Nayakas* bestowing a part of their *Nayakattanam* on the Nayakas who worked for them, the offering of merit to the king through their charity deeds expressing fidelity, irrespective of their ranks, role in revenue collection and remission of various taxes (*pattadai-nulayam*, *Kanikkai*) in favour of artisans, merchants and cultivators.

The **Third chapter** entitled '**Donors**' deals with the donations made by Temple officials like *Koyilkelyi*, *Koyiladis* (temple door keepers), *Bhandarattar*, Temple accountants (*KoyilKanakkau*, *tiruninra – urudaiyan*), merchants, common peoples and women in an analytical manner. The other minor officials associated with temples are

also mentioned. The contribution of the merchants, particularly of Tirupati and surrounding places, is significant.

The **Fourth chapter** deals with the '**Social and Economic life of the Tuluva period**'. A new light on migrations and the status of women is thrown by the epigraphs of the period under study. A number of Vaishnava Brahmana families like *Kandadis* migrated from their native Tamil land to Tirupati-Tirumala. Some of them belonged to the *gotras* and *sutras* which are not common to the brahmanas of the Telugu speaking region. They were excellent scholars in different disciplines. It is interesting to note above that the temple dancers played an important role in various activities connected with temples. Professional groups like potter and stone cutter are also mentioned in the epigraphs of the period under study. This gives insight into various aspects of social life closely associated with the temple.

The economic stability of the temple was therefore critically dependent upon the grants of state donors. On the other hand, however, the scale of endowments would produce secure and stable income necessary to perform specified rituals. The assurance was provided in the Temple's programme of investment in temple village irrigation. This practice provided an efficient means for absorbing the large endowments of state donors. It also permitted state officers or chiefs whose fiefs were located at great distance from Tirupati to grant money instead of land to the temple and thus reduced the problems of managing far flung temple villages. Moreover the practice permitted other donors, even the most modest donors, to make money endowments with the assurance that the money would be invested in irrigation improvements and would yield a reliable income for the performance of a ritual service. The very fact that large amounts of gold coins were



invested in providing irrigation facility and villages show the wide circulation of coins during the period under study. All these aspects are covered in the chapter.

The evolution of endowments to the temples in and around the Tirumala and Tirupati is traced from the early period and a comparative picture between the Pre-Vijayanagara and Vijayanagara period is presented in the '**Summary and Conclusion**', the Fifth and last chapter. Select bibliography is given at the end of the thesis.

The temple of Lord Venkatesvara at Tirumala and of Govindarajasvami at Tirupati have a hoary past. They enjoyed the royal and popular patronage. Kings, queens, nobles, officials, merchants and private individuals made liberal endowments and this resulted in tremendous economic growth of the temples during the medieval period. The objects of grants varied from village, land, money, ornaments and temple articles. The endowments show astronomic rise particularly during the rule of the Tuluva family of the Vijayanagara empire which covers a period of about seven decades. This period is a golden chapter in the history of Tirumala temple.

This chapter deals with the analytical account of the donors. The donors can be classified into different categories:

1. Kings and Queens
2. Nobles and Officials
3. *Mahanayankacharyas*
4. Temple Officials
  - i) *Jiyars*;
  - ii) *Bhandarattar* -Temple accountants (*koyil kanakku, tiruninra–urudaiyan*);
  - iii) *Ekaki – Srivaishnavas*;
  - iv) *Acharya purushas* and spiritual teachers;
  - v) *Sabhaiyar* (member of Assembly);
  - vi) *Vaidika-Brahmanas*;
  - vii) Poets family;
  - viii) Musician Poets;
  - ix) *Madhava* teachers;
5. Merchants (*Settis*)
6. Common people
  - i) Women donors

The other minor officials associated with temples are also mentioned. The contribution of merchants, particularly of Tirupati and surrounding places is significant. The participation of women in various aspects of temple organization is noteworthy. Several brahmanas of different *gotras*, *sutras* and *vedasakhas* made liberal donations to the temples. Their names and other details noted above clearly demonstrate the migration of *brahmanas* from the Tamil speaking region to Tirupati.

Making an endowment, either to a temple or *matha* or scholar-*brahmana* is considered as an act of religious merit. The *Dharmasastras* underline the importance of *Dana* of individuals for earning *punya*. It is said that as long as the *dana* continues to be under the enjoyments of the beneficiary the donor would live in *svargaloka*. Prompted by the kings, members of royal family, nobility, royal officers and commoners made liberal grants to religious institutions and scholar-brahmanas. During the early period grants were made mostly by kings and nobility. By the time we come down to the Kakatiya period it can be noticed that the grants were made by royal officials also. During the Vijayanagara period, as present study reveals, patronage was extended by commoners also who belonged to different strata of the society. Needless to say, the king is the owner of the land. The revenue earned in the form of various taxes would go to the royal treasury. Hence, the grant of villages exempting them from all taxes (*sarvamanya*) required royal permission. In fact there are instances where villages were granted by the members of the royal family or others. It was specified that the prior consent of the king should be obtained.

Reverting to the royal grants during the early period, kings extended their patronage to the religious institutions and brahmanas in the form of *devadeya* and *brahmadeya* respectively to consolidate their position by way of legitimization. During the Vijayanagara

period the process of legitimization and, particularly, the upward social mobility were almost complete. So, the Vijayanagara kings made lavish grants to religious institutions and scholar-brahmanas as prescribed by the *Dharmasastras* to acquire religious merit. Given the religious condition in the Vijayanagara society almost all Vijayanagara emperors treated equally the religious institutions of the two principal sects, namely, Saiva and Vaishnava which were vying with each other for supremacy in the society, as attested by number of epigraphs. Endowments by the members of the royal family are also noticed in the Vijayanagara period which is on higher side when compared to the Pre-Kakatiya period. Almost as a rule, Krishnadevaraya made his queens Chinnadevi and Tirumaladevi to make lavish grants to temples. The following is a discussion of the patronage extended by kings and members of royal family to temples and scholar-brahmanas. It can be seen that temples outnumber brahmanas in enjoying the patronage of the royal house.

## **KINGS AND QUEENS**

### **KRISHNADEVARAYA**

Vira Narasimha was constantly engaged in wars and also had to face rebellions with in the empire. In spite of these continuous troubles, Vira Narasimha could effectively rule the empire. He was succeeded by his half-brother Krishnadevaraya to the Vijayanagara throne who ruled for twenty years (1509 – 1529 A.D.) These two decades of Krishnadevaraya's rule mark a glorious chapter in the Vijayanagara history. Krishnadevaraya is rightly described as *Sahitisamarangana – Sarvabhauma*.<sup>1</sup>

The illustrious Vijayanagara emperor Krishnadevaraya was a great warrior, lover of literature and arts. During his period several temples in the Andhra country registered unprecedented economic growth and several brahmanas received villages as

*agraharas*. During his period many temples were built and many had additional structures as they were becoming more wealthy. Though Krishnadevaraya was an ardent Vaishnava, he also patronized many Saivaite temples and his rule was noted for religious harmony. The Lord Venkatesvara of Tirumala was his most favorite God on whom he showered invaluable gifts as evidenced by the inscriptions found in that temple.<sup>2</sup> He made his queens Tirumaladevi and Chinnadevi also to make gifts to the god. His endowments to the Tirumala Tirupati temples are too well known and thoroughly discussed and as such they do not bear repetition here.<sup>3</sup>

Nearly about 164 inscriptions of Krishnadevaraya period have been found engraved on the walls of Tirumala, Tirupati and smaller temples in the vicinity of the Tirupati region.<sup>4</sup> Out of 164 inscriptions, 117 inscriptions have been found engraved on the walls of Tirumala temple. The remaining 46 inscriptions were found in Govindarajaswami temple and other smaller temples at Tirupati. Of these 7 inscriptions are written in Nagari script; 70 inscriptions are in Tamil language and script and the remaining inscriptions are written in Telugu characters of the 16<sup>th</sup> century A.D. Many of the Telugu inscriptions are mere translations of the Tamil version of that period.<sup>5</sup> Although there are 28 inscriptions in all belonging to Krishnadevaraya, actually only 6 records are independent ones and the remaining are more or less copies. The following is a brief account of the inscriptions recording the endowments of Krishnadevaraya and his queens, namely, Chinnadevi and Tirumaladevi, found in the Venkatesvara temple at Tirumala. The emperor Krishnadevaraya frequently visit Tirumala with his consorts.

- i) 10<sup>th</sup> February 1513 A.D.
- ii) 2<sup>nd</sup> May 1513 A.D.
- iii) 13<sup>th</sup> June 1513 A.D.
- iv) 6<sup>th</sup> July 1514 A.D.
- v) 25<sup>th</sup> October 1515 A.D.
- vi) 2<sup>nd</sup> January 1517 A.D.
- vii) 17<sup>th</sup> February 1521 A.D.

The first inscription is engraved on the north wall of the second *prakara* of Tirumala Temple dated on 10<sup>th</sup> February 1513 A.D. The inscription records gifts of the famous *ratna-kiritam* set with nine kinds of stones and other valuable gifts which were granted to Lord Sri Venkatesvara. The inscription further mentioned that the crown measures 1,555 weight of gold, 1,076 weight of solid gold selected for *kundanam* work, 2, 822 rubies, 160 emeralds weighing 108 carats, 3 big rubies including the central ruby, 10 sapphires, 17 cats eyes and 1 topaz which were embedded. The total weight of the above said crown is 3,308 grams. It mentions a three stringed necklace containing 1,370 *jari-muttelu*, 1 *manikyam*, 2 sapphires, 2 *kasulus*, 15 *addigas*. Another one, *padakam*, containing 6 big pearls, 60 diamonds, 11 emeralds, 3 *manikyams*, 5 rubies, all weighing 61 units of largest weight, and 25 silver plates for *karpura-harati* is also mentioned. All these gifts were presented for decoration.<sup>6</sup>

Another inscription on the north wall of the first *prakara* of Tirumala temple is dated 2<sup>nd</sup> May 1513 A.D. It registers the King Krishnadevaraya as having donated *vududhara* ornament, one sword, pendant, 3 pairs *bhujakirti* ornaments, and 3 crowns set with precious

stones for processional deities. He also offered 131 old-diamonds, 431 rubies, and 2 sapphires, *nichchala-kathri* sheath (for the daily use) small sword with a small tassel made of pearls weighing 132 units, set with rubies on top. One *padakam* (pendant) weighing 87 units set with diamonds rubies, emeralds was offered to Lord Sri Venkatesvara for the purpose of daily decoration.<sup>7</sup>

An inscription engraved on the east wall (outside) south of *padikavali gopuram* in the third *prakara* of Tirumala temple is dated 13<sup>th</sup> June 1513 A.D. This inscription gives details of the genealogy of the Vijayanagara emperors. It records the gift of one *arisala* (for keeping saffron) weighing three units of precious stones and the income from three villages viz., *Chatravadi*, *Tururu*, and *Karikambudu*, situated in Godagaranadu. The grant was made for conducting a festival to the Lord Venkatesvara in the month of Tai for the merit of his parents Narasanayaka Udayaru and Nagajammamgaru.<sup>8</sup>

It is stated in an epigraph records that Chinnajidevi-amman, queen of Krishnadevaraya, offered ornaments like *kanthamalai* (neck-lace with *padakam* set with 3 pearls, one central ruby, two emeralds and four diamonds altogether 200 units). The inscription further states that the king Krishnadevaraya also granted Mudiur village situated in Tondaimandalam for the preparation of 5 *tirupponakataligai*, one *tirukkanamadai* and one *appa-padi* to be offered to Tiruvenkatamudian. The endowments are offered to Lord Venkatesvara for the purpose of *brahmanabhajanam*.<sup>9</sup> the edict engraved on the south wall of the second *prakara* of Tirumala temple. The inscription dated 6<sup>th</sup> July 1514 A.D.

The records is dated 25<sup>th</sup> October 1515 A.D. is found on the north wall of the second *prakara* in Tirumala temple. It records the gifts of *navaratna- prabhavali* to Lord Sri

Venkatesvara. The ornament consists of 25 *kirtimukha*-leaves, 13,835 *vommenchchu* beads, 16 weight of the gold wire, 7,978 weight of the solid gold, 20 silk fringers hanging on the head of the *makara –torana*, and 5,474 weight of the above solid gold fringes and nine kinds of gems are fixed in different parts of the *makara-torana*. They are 81 rubies, 10,994 red stones, 754 emeralds, 530 sapphires, 40 cat's-eyes, 45 agates, 74 topazes, 920 old diamonds, and 3,933 pearls. The total weight of the arch of the *makara- torana* is 14,711. The gift was made for the purpose of service to the temple.<sup>10</sup>

Another inscription engraved on the north wall of the second *prakara* of Tirumala temple is dated 2<sup>nd</sup> January 1517 A.D. It records donation of various precious jewels, *pitambaram* and a *kullavu* granted from the collection of taxes from the *Godagarnada* for the expenses of *pulikapu* ablutions on every Thursday to be performed to God. He also presented *padukam*, 30,000 *varahas* for gilding the *vimanam* over the sanctuary. He ordered that 1000 *varahas* of pure gold be collected by the *sthanattar* of Tirumala from the *Godagarnadu* for the expenses of *pulikapu* on every Thursday to be performed to God Tiruvengalanatha. He also offered to Lord Venkatesvara 10,000 *varahas* as *kanukas* and a valuable *padakam*.<sup>11</sup>

An inscription engraved on the north wall of the second *prakara* of Tirumala temple is dated on 17<sup>th</sup> February 1521 A.D. It states that the king offered to Lord Tiruvengalanatha a *pitambaram*, laced silk cloth set with nine kinds of precious stones such as pearls, rubies, emeralds and sapphires, nine kinds of gems, 10,000 gold *varahas* as a tribute, and one *padakam*. Grant was made for the decoration of Lord Sri Venkatesvara.<sup>12</sup> An inscription engraved on the north wall of the second *prakara* of Tirumala temple dated on 1518 A.D. records the completion of gilding work of *Divyavimanam* of the temple.<sup>13</sup>





## ACHYUTADEVARAYA

Achyutadevaraya, succeeded Krishnadevaraya to the throne. He was also a patron of temples, both Vaishnavite and Saivite, for maintaining religious harmony throughout his empire. In this respect he followed in the footsteps of his illustrious predecessor. His coronation was first celebrated at Tirumala. The bronze images of Achyutadevaraya, his queen Varadajiamman and their son Kumara Venkatadri (the latter is obviously named after the God Venkatesvara) in *anjali* pose can be seen even today in the temple of Lord Venkatesvara.

The earliest known date of Achyutaraya was gathered from an inscription bearing a date August 15<sup>th</sup> 1530 A.D. During the reign of Achyutaraya, a large number of charitable and religious grants were made by nobles also to the temples throughout south India as is known from numerous inscriptions on stone and copper plates.<sup>14</sup>

An inscription engraved on a slab on the east *varandah* of Kapilatirtham tank is dated 1531 A.D. It records that the king, Vira Achyutadevaraya, provided steps of granite stone the sacred *Chakra-tirtham* to God Tiruvengalanatha (Sri Venkatesvara) situated in Tirupati and also constructed *Sandhyavandana - mandapam* on three sides. *Sri Sudarsana* stones at the four corners of the pond were provided for the attainment of the four human ends. This deed of charity shall continue to be in force as long as the moon and the sun shine.<sup>15</sup>

Achyutadevaraya also was an ardent devotee of the God of Tirumala. In this context an inscription noticed on the south wall of the third *prakara* in Tirumala temple dated 31<sup>st</sup> January 1533 A.D. deserves mention and it describes that Achyutaraya presented valuable ornaments to Sri Venkatesvara as his *ubhaiyam*. It is stated that while the emperor himself

was performing the *archana* (worship) for Sri Venkatesvara the *archakas* (temple priests) were reciting the *Srinivasa-sahasra-namam*. This worship was performed in the presence of his queen Varadaji-Amman and their son Kumara Venkatadri when he visited the Tirumala temple for the first time. However, this inscription does not record any gift of village to the god on this occasion.<sup>16</sup>

One of the inscriptions from the temple of Lord Venkatesvara at Tirumala dated 26<sup>th</sup> Dec, 1535 A.D deserves notice though it does not directly refer to the grant of the village.<sup>17</sup> It records the royal grant of income (*uttarayam*) amounting to 300 *rekhai-pon* from the villages (names not given) situated in Kondavidu-*sima* to meet the expenditure of a new festival, viz., Lakshmidēvi *mahotsavam* to be celebrated for Tiruvenkatamudaiyan and Alarmelmangai-Nachchiyar for five days as emperor's *ubhaiyam*. Kondavidu-*sima* corresponds to region around modern Kondavidu in Guntur district. It had strategic importance as a *giri-durga* during the period of the Reddi kings and the Vijaynagara rulers.

Another inscription from the same temple and bearing the same date records a similar royal grant to the god Raghunatha, Nachchiyar (Sitadevi) and Ilaiya Perumal (Lakshmana).<sup>18</sup> It states that the emperor granted the income *uttarayam* from the villages (names not specified) situated in Kondavidu-*sima* amounting to 60 *rekhai-pon* to the above mentioned deities towards the expenditure for a new festival to be celebrated as his *ubhaiyam*, on all the 13 days of *Punarvasu*, the natal star of Rama, occurring every year.

An inscription from Tirupati, dated 1539 A.D. is very interesting. It states, Achyutaraya erected the temple of Sri Achyuta-Perumal in the site of the village Kottur (modern Pettaigudi) (belonging to Sri Venkatesvara, situated to the east of Kapilatirtham

road and north of Tirupati), and 120 houses around the temple which were granted to the brahmanas for their services in the temple, and paid into the temple-treasury, the sum of 2400 *nar-panam* as a compensation for the site, and to facilitate the daily worship of this deity (Sri Achyuta Perumal). The inscriptions record that the king granted the village of Parittiputtur dividing it into 20 shares and assigned it to this newly built temple. He made a gift of 100 houses to the brahmanas with all rights of possession, sale, succession, mortgage, transfer and gift etc., and reserved the 20 houses the occupants of which had also enjoyed the 20 shares of the village of Parittiputtur assigned to this temple”.<sup>19</sup> The significance of the inscription lies in the fact that a sum of 2400 *nar-panam* was paid as a compensation for the site. Further, it is also significant that 120 houses around the temple were granted to the brahmanas which collectively might have looked like a small village with probably residents numbering approximately about 600.<sup>20</sup>

### **SADASIVARAYA**

Sadasivaraya ruled the kingdom as a co-regent with Achyutaraya. But his position was shaken immediately after the death of Achyutaraya because of the evil attempts by Salaka Timmaraja, one of the two brothers-in-law of Achyutaraya. Moreover a civil war broke out which lasted more than a year. After restoring political stability, Alia Ramaraya, with the help of his supporters came to the rescue of Sadasivaraya and firmly established him on the Vijayanagara throne.<sup>21</sup>

It is known from an inscription engraved on the south wall of the third *prakara* in Tirumala temple is dated 3<sup>rd</sup> July 1545 A.D. It records that the king made endowments to the Tirumala temple and donated 120 *rekha panam* as the capital for 6 *vellai-tirupponaka-*

*taligaito* to be offered daily to Sri Venkatesvara as *ubhaiyam*, 6 *rekhai-pon* and an additional charity on the 12 days commencing from the day of *Kaiyar-Sakkaram* festival and ending with the day of *Vidayarri* during the *Ani-Brahmotsavam*, 2 *rekhai-pon* and 5 *panam* to be paid to *tiruppanipillai* as an additional charge for repairing the temple cars during three car festivals. 280 *rekhai-pon* is the capital for the *ubhaiyam* to be conducted both at Tirumala and in Tirupati. The inscription further states that from the village Muttiyalapattu an annual income of 280 *rekhai-pon* is spent for the benefit of the temple treasury, 157 *rekhai-pon* was spent for conducting *ubhaiyam*, during *Ani-brahmotsavam* only at Tirumala. 100 *rekhai-pon* was spent for necessary repairs to the irrigation tanks in the villages and the king gave rights of possession to the temple trustees. The grants were made for the purpose of daily *ubhaiyam* and irrigation tanks for the service of people. Festivals are celebrated for the benefit of temple treasury and offered daily *ubhaiyam* to Lord Sri Venkatesa.<sup>22</sup>

Yet another inscription is noticed on the south base (inner right side) of the *Padikavali – gopuram* in Tirumala temple dated 3<sup>rd</sup> February 1554 A.D. It states that the king Sadasivaraya granted two *pongali taligali* and four *appam* to Srinivasan and others belongs to Vaikhanasa caste for the purpose of free *prasadam* in the presence of Sri Venkatesvara on the suggestion of their descendants.<sup>24</sup>

One more inscription noticed on the west wall of the second *prakara* of Sri Govindaraja swami temple in Tirupati is dated 2<sup>nd</sup> July 1554 A.D. It records that the king Sadasivaraya donated certain taxes in 16 provinces for the purpose of conducting charities and *ubhaiyam* in the Nammalvar's *Ramanujakuttam* constructed by Aravidu Kondaraja in Tirupati.<sup>25</sup>

It is interesting to note that the successors of Tallapaka Annamacharya, the renowned *sankirtanacharya* and a great devotee of Lord Venkatesvara, were patronized by Sadasivaraya as evidenced by epigraphs of the king. The inscription referring to the grant of a village to the members of the Tallapaka family is dated in the same year, 1546 A.D.<sup>26</sup> It registers a grant of the village Goramjavrolu in Kondaviti-*sima* as an *agrahara* to Tallapaka Tiruvengalanathayya, son of Tirumalayya of Bharadvaja-*gotra*, Asvalayana-*sutra* and *Rik-sakha*. The gift is said to have been made in the presence of the god Tiruvengalanatha on the bank of the *svami-pushkarini* (i.e. the holy tank in front of the temple of the god Venkatesvara on Tirumala). The gift village is obviously the same as the one mentioned in the inscription. Evidently, the Tallapaka poets commanded great respect particularly during the period of Sadasivaraya and enjoyed royal patronage.

## QUEENS

In the following pages records the donations made by the Queens are discussed.

### CHINNAJIAMMA

The above referred to Chinnajiamma, a queen of Krishnadevaraya is found an inscription engraved on the north wall of the second *prakara* of Tirumala temple is dated 10<sup>th</sup> February 1513A.D. It states that the Chinnajiamma, queen of Sri Vira Krishnaraya, gifted a gold cup, weighing 374 (units) to Trivengalanathadeva. The gold cup is gifted for offering milk at night to Tiruvengalanatha.<sup>27</sup>

Another inscription engraved on the south wall of the second *prakara* of Tirumala temple is dated 6<sup>th</sup> July 1514 A.D. It records that the queen Chinnajidevi-amma donated ornaments like *kanthamalai* with three pearls, 1 central ruby, 2 emeralds and 4 diamonds,

altogether 200 (units). The inscription further mentions that the queen also granted Mudiur village situated in Tondaimandalam for the preparation of 5 *tirupponaka taligai*, 1 *tirukkanamadai* and one *appa-padi* to be offered to Tiruvenkatamudian. The endowments are made to Lord Venkatesvara for the purpose of *Brahmanabhojanam*.<sup>28</sup>

## **TIRUMALADEVI**

Tirumaladevi-amma, the queen of Sri Krishnadevaraya, noticed in an inscription, engraved on the north wall of the second *prakara* of Tirumala temple is dated 10<sup>th</sup> February 1513 A.D. states that, she gifted a gold cup, weighing 374 (units) and a gold plate for keeping perfumes weighing 10 (units) to Tiruvengalanathadeva. These endowments are made offer milk to Lord Sri Venkatesvara for milk at night.<sup>29</sup>

It is interesting that one of the inscriptions of the noticed on the south wall of the second *prakara* of Tirumala temple is dated 6<sup>th</sup> July 1514 A.D. It registers that the queen Tirumaladeviamma gifted a costly *Chakra-padakam* (round pendant) 132 diamonds, 85 rubies, 83 emeralds and 66 pearls, altogether weighing 2251/2 (units) to Sri Venkatesvara. The epigraph further records the gift of a village by name Piratti-kulattur village situated in Tondaimandalam made for the preparation of 5 *tirupponkam-taligai*, 1 *tirukkanumadai* and 1 *appa-padi* to be offered daily to Tiruvenkatamudaiyan.<sup>30</sup>

## **VARADAJIAMMA**

Varadajiamma, chief queen of the Achyutadevaraya, was made an inscription engraved on the south wall of the third *prakara* in Tirumala temple is dated 31<sup>st</sup> January 1533 A.D. It mentions that Achyutaraya presented valuable ornaments to Sri Venkatesvara as his *ubhayam*. It is stated that while the emperor himself was performing the *archana* (worship)

for Sri Venkatesvara the *archakas* (temple priests) were reciting the *Srinivasa-sahasra-namam*. This worship was performed in the presence of his queen Varadajiamman and their son Kumara Venkatadri when he visited the Tirumala temple for the first time.<sup>31</sup>

Another inscription is found in the western *Kumudapattai* of the west wall in the first *prakara* of Tirumala temple is dated 5<sup>th</sup> April 1534 A.D. It records that Varadajideviamman, granted 6 villages yielding an annual income of 920 *rekhai-pon* for the benefit of the *Sri-Bhandaram*. The grant was made for the purpose of propitiating Sri Venkatesvara with 20 *tirupponakam* daily as her *ubhaiyam* known as Varadajideviamman *avasaram* (offering) to be performed after conducting the Achyutaraya's *avasaram* and Krishnaraya's *avasaram* at Tiurmala.<sup>32</sup>

During the Vijayanagara period several viceroys, chiefs, ministers, nobles and *mahanayankacharyas* made liberal endowments in the form of villages, land, money, jewellery, lamps, livestock etc. As noted earlier it was necessary to them to obtain permission of the overlord to make grant of a village. In the following lines grants made by viceroys, chiefs, ministers, nobles and *mahanayankacharyas* are discussed.

## VICEROYS

Viceroys played an important role in administration and made several endowments to the Tirumala Tirupati temples. An inscription engraved on the north wall of the first *prakara* in Tirumala temple is dated 17<sup>th</sup> April 1519A.D. It states that *rayasam* Kondamarasayyar, son of Timmarasayyengar of *Bharadvaja-gotra* granted Mulumbundi village situated in Nellursirmai in the province of Udayagiri. The gift was made for the purpose of propitiating Tiruvenkatamudian with 16 *tirupponakam* utilized for supply of articles in temple store.<sup>33</sup>



An inscription engraved on the east wall of the inner verandah of P.W.D store room in the temple of Sri Govindarajasvami in Tirupati is dated 18<sup>th</sup> February 1532 A.D. It refers that the Rama Bhattar son of Bhutannatha Sistha Bhattar of *Gautama gotra, Asvalayana-sutra* and *Rik-sakha* and one of the brahmanas residing at Chandragiri, conducted the *panguni-uttiram* and *Kartikai* festival to Sri Govindaraja and floating festival to Sri Rama as his *ubhaiyam*.<sup>34</sup> The epigraph interestingly further states that the donor purchased the lands with this sum of 3,500 panam from Malaininra perumal, son of Narasayyan, gifted some other lands. After deducting 80 kuli of land paid 50 panam to the cultivators as per leased-deed, 56 panam to the temple accountant, Varadanayakan and deposited 50 gold coins into the temple treasury. The epigraph also records that he authorized to collect income from the above said gift lands.

Ramabhatarayyan, one of the chief officers of Achyutaraya, residing at Chandragiri, donated the sum of 220 *rekhai-pon* paid into the temple treasury along with an additional sum of 1000 *panam* on dated 26<sup>th</sup> December 1535 A.D.. The above *panam* is for the improvement of the tanks in the temple village. The *panam* 300 was spent for the purpose of repairing. 1300 *panam* shall be utilized for the excavation and construction of irrigation channels in the temple villages.<sup>35</sup>

It records that the donor Ramabhatarayyan donated the sum of 225 *Chakam-pon* to Lord Sri Venkatesvara, to be utilized for the development of tanks and channels in the temple villages on 15<sup>th</sup> December 1536 A.D.<sup>36</sup>

He also figures in an inscription is dated 12<sup>th</sup> January 1537A.D. as a donor. According to it he donated the sum of 15000 *nar-panam* into the temple treasury for the purpose of propitiating Sri Venkateswara and other deities with 300 *appa-padi* yearly.<sup>37</sup>

One more inscription of same donor donated 1,700 *panam* offered daily to Sri Gopala Krishnan temple built in a place known as Vadirajapuram, a suburb of Tirupati. 1 alakku of oil to be supplied for daily lights.<sup>38</sup> the inscription is found in Sri Govindarajasvami temple in Tirupati is dated 28<sup>th</sup> December 1536 A.D.

The same donor Ramabhattachar Ayyan, donated 3600 *nar-panam* to the temple treasury for offering and also granted Alambakkam village yielding an annual income of 150 *rekhai-pon* for development of required articles for the preparation of *Vella-tirupponakam* on dated 25<sup>th</sup> January 1541 A.D.<sup>39</sup>

## MINISTERS

Saluva Timmarasayyar, son of Rachi-raj of *Kaundinya-gotra* and *Apastamba-sutra*, granted Parantalur village situated in Pottapi-*nadu* for the purpose of propitiating Tiruvenkatamudaiyan (Sri Venkatesvara) daily with 8 *tirupponakam*, and 34 *attirasa-padi* 1 *appa-padi*, 1 *vada-padi* in each year on the days of festivals, *tingali-divisam* (monthly occurrence) and *visesha-divisam* (yearly occurrence) as his *poliyuttu* to offered at the Appapillai-*mandapam* on the 7<sup>th</sup> festival day of the later 10 days of the summer festival celebrated for Sri Govindappaerumal along with the above said offerings sugar canes, coconuts, chandanam, areca-nuts and betel leaves. The endowments are utilized for the purpose of summer festival celebrated for Sri Govindapperumal. Timmarasa was the prime minister and great commander in chief of Krishnaraya.<sup>40</sup> The inscription is dated on 13<sup>th</sup> January 1512 AD. He figures in an epigraph is dated 13th January 1512 A.D. Wherein he is described as prime minister and commander of the army of Krishnadevaraya and whose mind is like the bee ever worshipping the lotus like feet of Srinivasa. He also presented Pitambaram to Lord Sri Venkatesvara.<sup>41</sup> Lakshmi Ammangar wife of *pradhani* Saluva

Timmaiyyangar gifted the sum of 1,200 *nar-panam* which shall be utilized for the excavation of tanks and channels in temple villages.<sup>42</sup>

The record from Sri Govindarajasvami in Tirupati is dated 27<sup>th</sup> August 1522 A.D. It registers that Govindaraja gifted the village Melpadi in Gandikota-*sima*, for the purpose of the propitiating Sri Venkatesvara and other deities. The donor was the prime minister of Krihshnadevaraya, son of Rachiraja of *Kaundinya-gotra Apastamba-sutra* and *yajus sakha*.<sup>43</sup>

Tallapakkam Tirumaliyyangar, son of Annamaiyyangar, donated 4600 *nar-panam* to Lord Sri Venketesvara. The grant is dated 26<sup>th</sup> February 1536 and made in the name of Saluva Timamarasa in favour of Tallapakkam Tirumalaiyyangar.<sup>44</sup>

Another inscription is dated 1536 A.D. refers to Saluva Govindaraja who gifted the sum of 5,203 *panam* as offering to Lord Govindaraja swamy in Tirupatito registered a sale deed for the *prasadam* offered in favour of Tallapakkam Tirumalaiyyangar.<sup>45</sup>

The epigraph describes Periya Obula Nayakkar Rama Nayakkar, bearing the title *mahanayanakacharya*, who was chief commander of Vijayanagara forces, as one of vital commander in chiefs of the forces of three successive kings. He donated Kadalur village and 100 cows to the Lord Venkatesvara. The grant (4<sup>th</sup> september 1504 A.D.) was made for the purpose of repairing irrigation channels in the *tiruvidaiyattam* (temple) village Alipuram at his own cost and he donated 100 cows for (*diparadhana*) maintaining lamp.<sup>46</sup> He also figures as a donor in two other inscriptions dated 14<sup>th</sup> July 1512 A.D. and 30<sup>th</sup> December 1513 A.D.

The first record refers to the gift of 50 cows to provide ghee for the maintenance of lamps in the divine presence of Sri Venkatesvara.<sup>47</sup> The second record registers the gift of 200

cows for the supply of dairy products daily for 1 *nali* of *paledu-kulamba* to Lord Sri Venkatesvara.<sup>48</sup>

An inscription is dated 31<sup>st</sup> December 1540 A.D. It mentions the donor Timmarasayyar, the commander of the chief army of Achyutharaya stationed at Chandragiri Fort. He granted Samapuram Tinnai village situated in Gokulagudu-*sirmai* yielding an annual income of 150 *rekhai-pon* as tiruvidaiyattam (temple village) and paid the sum of 15000 *nar-panam* to the temple treasury. The grant was made for the purpose of propitiating Sri Venkatesvara with following as *ubhaiyam*. This capital of 15000 *panam* will be utilized for the improvement of tanks and channels in the temple villages.<sup>49</sup>

One of the inscriptions of *mahamandalesvara* Aliya Ramarajadeva donated the sum of 200 *rekhai-pon* and also granted Puduppattu village to Govindarajaswami.<sup>50</sup> He was a minister in the kingdom of Sadasivaraya. He donated the village yielding an annual income of 200 *rekhai-pon* in favour of the temple treasury of Sri Venkatesvara for the purpose of conducting *Mukkoti-dvadasi* festival. The inscription further records that he also contributed other services to Sri Venkatesvara as well as Sri Govindapperumal as *ubhaiyam* and is dated 19<sup>th</sup> January 1545 A.D.

One more inscription from same donor is engraved on the south wall of the front verandah of the shrine of Sri Salai- Nanchchiyar in the temple of Sri Govindarajaswami in Tirupati dated 8<sup>th</sup> January 1547 A.D. The donor named Aliya Ramaraja, chief administrative officer under the period of Sadasivaraya, granted 10000 *kuli* of lands in Prodattur village. The Tirumala temple trustees had registered the above document on stone in the favour of

*mahapradhani* of Sadasivaraya. These grants are made for the benefit of the temple treasury of Sri Venkatesvara .<sup>51</sup>

Ramarajajayyan, son of Aravidu Bukkaraja Ramaraja Srirangaraja, donated 4 villages yielding an annual income of 4,000 *rekhai-pon* for 200 *tirupponakam* daily for Sri Venkateswara as his *ubhaiyam*.<sup>52</sup>The inscription found in Sri Govindarajaswami temple is dated 11<sup>th</sup> November 1554 A.D.

## GENERALS

During the Vijayanagara period Generals also made lavish endowments to Venkatesvara, Govindarajaswami temples. An inscription engraved on the west wall of the second *prakara* of Tirumala temple is dated 19<sup>th</sup> May 1506 A.D It states that a grant was made during the period of Krishnadevaraya. The donor Appa pillai, son of Karavattippuliyalvar, donated 12 *panam as jivitam* (salary) per month to the Srivaishnavas who cultivate the flower garden in the images of Mannasamudram as well as Appapillai flower garden. A *sum* of 24 *panam* was paid to Srivaishnavas for cultivating two flower gardens. The grant was made to develop flower gardens to worship Lord Sri Venkateswara.<sup>53</sup>

The same donor Appapillai was a resident of Mahipalakula Kalachcheri, a part of Rajendrasola-*Chaturvedimangalam* alias Sriman Uttiramerur. He was a general in the period of Krishnadevaraya in Vijayanagara kingdom. He donated 3,180 *nar-panam* to the *Sri-Bhandram*. It was to be made to the God Sri Govindaraja on the stipulated days as *ubhaiyam*. The grant was made for celebration of festivals to Lord Sri Venkatesvara as well as development of tanks and channels and is dated 30th December 1506 A.D.<sup>54</sup>One more

inscription figure Appapillai donated 7,800 *nar-panam* to Lord Sri Venkatesvara. It will be utilized for the improvement of tanks and channels in the temple villages.<sup>55</sup>

Again Appa-pillai granted a village named Virakampanallur which was situated in the Arani-*sirmai*. He has completed the consecration ceremony to the Hanuman daily. He paid the sum to the Sri-Bhandaram. The grant was made to Lord SriVenkatesvara as daily *ubhaiyam*.<sup>56</sup>

Mannar pillai, son of Karavattippuli-alvar donated the sum of 1000 *nar-panam* to the temple treasury for the propitiating of Tirumangai-alvar and Sri Govindarajan with certain offerings, with one *tirupponakam* on the day of *avittam*. The sum of 1000 *panam* has been invested for the excavation of the irrigation tanks in *devadana* villages. The grants was made for one *tirupponakam* to be offered daily.<sup>57</sup> the inscription is dated 27<sup>th</sup> June 1512 A.D.

One of the inscriptions engraved on the south wall of Madhurakavi-Alvar's shrine in the temple of Sri Govindarajaswami in Tirupati is dated 7<sup>th</sup> August 1512. The donor was Tirmalai nayakkar, who was the son of Elappa Nayakkar. This inscription is much damaged. It records the excavation of an irrigation channel in the village of parittiputtur for certain offerings to be made to the God Sri Govindarajan as daily *ubhaiyan*. The endowments were to be utilized for the development of channels in the village of Parittiputtur. The income will be collected from the lands irrigated by this channel.<sup>58</sup>

Above mentioned general, Mannar-pillai, son of Karavattippulialvar of Kaundinya-*gotra* and Apastamba-*sutra*, residing at Mahipalakula kalachcheri, gifted a sum of money to Sri-Bhandaram for propitiating Malaininra-perumal, Nachchimar and Senai Mudaliyar with 1 *dadhyodana-tiruvolakkam* and 5 *vatti* of rice for 1 *tiruppavadai* and *tirukkaivalakkam*. The

flower- garden was cultivated below the Mannasamudram tank at Tirumala. The sum of 1,200 *nar-panam* shall be utilised for the development of the irrigation tanks and channels in *devadana* villages and is dated 20<sup>th</sup> December 1512 A.D.<sup>59</sup>.

An epigraph engraved on the south wall of the second *prakara* in Tirumala temple is dated 30<sup>th</sup> December 1513A.D. It registers that Jillella Basava Nayakkar who was the son of Ghattikai Dalavay Dadi Nayakkar donated the sum of 1,200 *panam*. It will be utilized for propitiating lord Sri Venkatesvara daily with one *tirupponakam*.<sup>60</sup>

One of the inscriptions from Sri Govindarajaswami in Tirupati mentions that Elappanayakkar, donated 4,600 *nar-panam*. A sum of 4,600 *panam* will be utilized for the improvement of the tanks and channels in the temple villages. One *tirupponakkam* is to be offered to Sri Govindarajan daily. The *mandapam* was constructed in the front of the temple of Sri Govindarajan. The gifts were made for offering daily *ubhaiyam* to Lord Sri Venkatesvara.<sup>61</sup>

Elappa Nayakkar was son of Sattaiyappa-Nayakkar and Udiyam officer of Achyutaraya, already mentions, records that he offered 600 *nar-panam* to be paid to the temple treasury. 9 *Iddali-padi* was presented to Malaikuniyaninra Perumal while seated in his *mandapam* constructed by him in his garden on all the 7 festival days during *Brahmotsavam* celebrated at Tirumalai. 1 *Iddali-padi* offered to Sri Malaiyappaswami and Senai Mudaliyar goes to the flower of Sabhaiyar on vidayarri festival day during Tai-Brahmotsavam. The sum of 600 *nar-panam* shall be utilized for the excavation and construction of irrigation channels for the benefit of the temple villages. The endowments are utilized for the development of irrigation channels and festivals. *Brahmotsavam* and festivals are conducted at Tirumala.<sup>62</sup>

It is known from an inscription engraved on the north wall east of Yamunaituraivar *mandapam* in the second *prakara* of Tirumala temple is dated 9<sup>th</sup> November 1535 A.D. It mentions Adaippam Bhaiyyappa nayakkar, son of Adaippam Thimmappa Nayakkar, gifted an amount of 53,320 *nar-panam* which was deposited into the *Sri -Bhandaram* with the stipulation that it be utilized for offerings to Sri Venkateswara. The gift amount shall be also utilized for the excavation of irrigation tanks and channels in the temple villages.<sup>63</sup>

During the reign of Achyutadevaraya engraved on the north wall of the third *prakara* in Tirumala temple is dated 15<sup>st</sup> December 1536 A.D. It registers that Sriranga Nayakkar, son of Vengalu Nayakkar of Tuluva family of Chaturtha-gotra donated the capital of 650 *panam* the gifts for the ofexcavation of irrigation tanks and channels in the temple villages.<sup>64</sup>

The donor Adaippam Visvanatha nayakkar, son of Nagama nayakkar donated 15,000 *nar-panam* to the Sri-Bhandaram (temple treasury) for the presentation of 300. *Appa-padi* on the 4 days of car-festival during *purattasi*, *kartikai*, *tai* and *Pangui Brahmotsavam*. The grant of 15,000 *nar-panam* will be utilized for the excavation of irrigation tanks and channels in the temple villages and is dated 12<sup>th</sup> January 1537 A.D.<sup>65</sup>

An inscription engraved on the south wall of the third *prakara* in Tirumala temple is dated 12<sup>th</sup> January 1537A.D. It states that the donor, Krishnappa Nayakkar, son of Chinnappa Nayakkar, donated a sum of 15,000 *nar-panam* to Lord Sri Venkatesvara. The gift was utilised for the improvement of tanks as well as channels of the temple villages.<sup>66</sup>

One more inscription engraved in same temple dated 12<sup>th</sup> January 1537A.D. It registers Immadi Ellappa Udaiyar, son of Timmana Udaiyar, donated 15,000 *nar-panam* to Lord Sri Venkatesvara. He constructed a *mandapam* at Tirumala. He also constructed tanks and



channels in the villages, and donated for cultivating flower garden at Tirumala. It stated that these endowments were made for the improvement of tanks and channels in the villages.<sup>67</sup>

Adaippam Baiyappa Nayakkar, son of Timmappa nayakkar, donated 15,630 *panam* to the temple treasury. The sum of 630 *panam* was donated by way of collection from the village of velilpalaiyam. A total of 15,630 *panam* was invested to the temple villages.<sup>68</sup> It also mentioned that an inscription engraved on the north wall, east of Yamunaituraivar *mandapam* in the second *prakara* of Tirumalai temple is dated 6<sup>th</sup> September 1538 A.D.

An inscription engraved on the north wall of the third *prakara* in Tirumala temple is dated 31<sup>st</sup> December 1540A.D. It states that Periya Timmappan and Chinna Ramappan, son of Basava-nayakkar gifted the sum of 15,000 *panam*, which will be utilized for the improvement of the tanks and channels of the temple villages. He also cultivated flower garden at Tirumala.<sup>69</sup>

Penugonda Virappanna, son of Lepakshi Nandi Lakku settiyar gifted the sum of 15,000 *panam* which was donated to the Lord Venkatesvara for the development of the tanks and channels of the temple villages. The inscription found on the south wall of the third *prakara* in Tirumalai temple is dated 27<sup>th</sup> January 1541A.D.<sup>70</sup>

The epigraph engraved on the west wall of the third *prakara* in Tirumala temple is dated 5<sup>th</sup> June 1544 A.D. It records that Attilangu Nayakkar, son of AnikalaTangapa Nayakkar donated 550 *panam* for offerings to Malaikuniyaninra-perumal (processional deity of Sri Venkatesvara) and Nachchimar as *ubhaiyam*. The sum of 550 *nar-panam* is paid into temple treasury. The donor was a general of Sadasivaraya.<sup>71</sup>

During the period of Sadasivaraya, the donor Murti nayakkar, son of Katla Kondama Nayakkar of chaturtha-gotram, granted 41/2 shares of lands in the village of Rajendrasinganattur with the income of 50 *rekhai* and half the village of Puduppattu Konetikalvay with an annual income of 25 *rekhai*. The trustees of Tirumala temple arranged for certain offerings to Sri *Utsavamurti* and other deities as the *ubhaiyam* of the donor. The donor's father, mother, wife, younger brothers, sons, secretary and other members gathered along with him on the day of the garden festival. The grant was made for propitiating MalaiKuniyaninra-perumal, Nachchimar, Krishnan, Senai Mudaliyar and Sri Bhashyakarar with the offerings and the inscription engraved on the north wall of the second *prakara* in Tirumala temple is dated 7<sup>th</sup> August 1544 A.D.<sup>72</sup>

The above said donor Krishnappa Nayakkar donated 780 *panam* to Lord SriVenkatesvara for the construction of tanks and channels in temple villages. The endowments were utilised for the excavation of the tanks and channels in the temple villages.<sup>73</sup>

One of the important inscriptions engraved on the north wall of the second *prakara* of Sri Govindarajasvami temple in Tirupati is dated 13<sup>th</sup> January 1547 A.D. The donor is Sevva-Nayakkar, son of Singa Nallappan of khandabhala-gotra, belonging to vellaar caste, residing in Pangupadu. The sum of 2,480 *panam* is donated by all into the temple treasury. The sum of 1600 *panam* was given by sevva- Nayakkar. A sum of 300 *panam* was given by Bhasavayan of Kodumikolu village. A sum of 160 *panam* was given by Pappayan, son of Erra-Bhasavayyan. A sum of 160 *panam* was given by Pottunayakan. A sum of 150 *panam* was given by Srirangaraja Timmayyan. A sum of 150 *panam* was given by Ugrani Ramayyan and a sum of 60 *panam* was given by Kunjaippur srinivasar. The sum of 2,480 *panam* will be

utilized for the excavation of the irrigation tanks and channels in the temple villages. Hunting festival was conducted for Sri Rama in Tirupati temple as *ubhaiyam*.<sup>74</sup>

An inscription is found in the same place and is dated 1st January 1548 A.D. Sever Nanaker gifted 50 *rekhai-pon* for the improvement of tanks and channels in the temple villages. The offerings shall be prepared and offered to Sri Govindarajan and Sri Raghunadhan on the day of hunting festival. The *ubhaiyam* was used for hunting festival for Govindarajan and Sri Raghunadhan in Tirupati Tirumali temple.<sup>75</sup>

The donor Surappa Nayakkar, was son of Pottappa Nayakkar of Kasyapa-*gotra*, Apastamba-*sutra* and yajus-*sakha*, who was general in the kingdom of Sadasivaraya. He donated village name Villiyanallur as well as 400 *rekhai-pon* for the benefit of the temple treasury of Sri Venkatesvara. The village was situated in Viluppuram Sirmai in the province of Tiruvadi. A number of trustees of Tirumala temple were empowered to collect the annual income from the granted village on dated 10<sup>th</sup> May 1551 A.D.. The Sahasra namarchana festival shall be conducted every year as *ubhaiyam*. The gift was made for development village people and to conduct festival every year.<sup>76</sup>

During the Sadasivaraya time, the general, Tirumali Nayakkar, son of Palu-Nayakkr residing in Arani, he granted Attimalaippattu village which was situated in the northern bank of SeyyaruRiver in the district of *Tachchur*. It was attached to the Gandagopalan division in Rajagambhira-nadu in Palagunrakkottam in the province of Padaividu in Jayankanadasola-*mandalam*. He also donated 80 *rekhai-pon*, the annual income, for the purpose of propitiating Tiruvenkatamudaiyan. Those endowments were used for development of villages as well as daily *ubhaiyam*.<sup>77</sup> the record found in Tirumala temple and is dated 1<sup>st</sup> August 1552 A.D.

The same donor, Tirumalai Nayakkar of Arani, was empowered to reserve the right of cultivation of this granted village, Attimalaippattu throughout the succession of his descendants till the lasting of the moon and sun. The donor was general in the period of Sadasivaraya who donated 80 *rekhai-pon* to the temple treasury of Sri Venkateswara at Tirumala at the end of every year for performing charitable acts in Tirumala temple. These grants were utilised for the development of village as well as daily *ubhaiyam* to Lord Sri Venkatesvara is dated 1<sup>st</sup> August 1552 A.D.<sup>78</sup>

A short inscription is engraved on the west base (inner side) of a *mandapam* known as Chandragiri gateway in the south west corner of the south mada street in Tirumala village. It sates that Vasalan Ellappa Nayakkar constructed the stone-carchoultry.<sup>79</sup>

## OFFICERS

Royal purohits were received land and village endowments at the same time they are also made lavish endowments. In an inscription engraved on the east wall (south of first *gopuram*) in the second *prakara* of Tirumala Temple is dated 10<sup>th</sup> July 1514 A.D. It records that Yagna Narayana Bhattar, son of Ranga Diksitar of Jamadagnya *Vatsa-gotra*, Asvalayana-*sutra* and the performer of different sacrifices, *Sarvakratu-Vajapeya* and *Sarvatomukha* etc., donated 10,000 *nar-panam* to temple- treasury as a *poliyuttu* for the purpose of offering 8 *tirupponakam* each day to Tiruvenkatamudiyan as *ubhaiyam*. He also gifted the sum of 10,000 *nar-panam* for the purpose of improvement of tanks and channels of temple villages. The following articles from the Sri Bhandaram towards the 8 *tiruponakkam* to be offered daily, 8 *marakkal* of rice; 1 *nali* of ghee; 1 *nali* of green gram; salt, pepper, vegetable and

curds. The epigraph further records that out of the offered *prasadam* 2 *prasadams* forming the share of the donor he will be entitled to receive.<sup>80</sup>

An inscription engraved on the south wall of the second *prakara* in Tirumala temple is dated 12<sup>th</sup> September 1515 A.D. It records Karanikka Bhasavarasar a resident of Tirupperrur gifted crops for the *Sri-Bhandaram*. He offered to Nachchimar (consorts) and Senai Mudaliyar (Vishvaksena) while seating and witnessing the *Gaurakkul Vasantotsava* festival. The second day of the festival called summer festival was celebrated as *ubhaiyam*. *Tirumanjana- padi-dadhyodanam* was also offered on the day of *Gaurukkuli-vasantan* festival. The sum of 570 *panam* has been invested for the excavation of irrigation in *devadana* villages with the income derived. The grants were used for the welfare of people and Lord Sri Venkatesvara especially to construct new channels to the villages. The epigraph further records that, thye donor Karanikka Basavarasar son of Somarasar the officer of king's personal staff the grant was made for the merit of Krishnadevaraya.<sup>81</sup>

During the reign of Krishnadevaraya, Udiyam Elappa Nayakkar, son of Nayakkar, donated the three villages called Karralaippattu village, Nelvay village and Kollidumbai village for the merit of Krishnadevaraya. The grant was made for the purpose of offering 8 *tirupponakam* daily to Sri Venkatesvara. The gifted *prasadam* of the full share of the donor shall be delivered to Ramanuja-*kutam* alone and is dated 2<sup>nd</sup> June 1516 A.D.<sup>82</sup>

One more inscription in the reign of the emperor, Krishnadevaraya, engraved on the east wall of the Sri Varadarajaswami in the first *prakara* of Tirumala temple dated 12<sup>th</sup> October 1517 A.D. It was engraved by Tryambakadevar, son of Tipparasar of Vasishtha-*gotra* and Asvalayana-*sutra* residing at Sivanasamudram. He has granted Morandai village

situated in *Tirumanichchirmai* for Sri Venkatesvara as *ubhaiyam*. He also gifted 1*tirupponakam* to Sri Venkatesvara; 30 *nayaka-taligai* and *atirasa-padi* were offered on the 30 days. 8 *nayaka-talagai* on 8 marriage festival days in each *Brahmotsavam* every year. The endowments are utilized for Lord Sri Venkateswara especially for conducting of festival and *Brahmotsavam*. Festivals as well as *Brahmotsavam* are conducted every year to Lord Sri Venkateswara by the *sthanattar* of Tirumala.<sup>83</sup>

The important inscription is engraved on the north wall of the second *prakara* in Tirumala temple is dated 4<sup>th</sup> October 1518 A.D. It states that *Ekkali* Timmamman, daughter of Nalla Gangaman, offered 1,500 *nar-panam* deposited into the *Sri- Bhandaram* for the purpose of propitiating Sri Venkateswara with a *tirupponakam* daily as the gift was made for the improvement of irrigation channels and tanks in the temple villages.<sup>84</sup>

It is known from an inscription engraved on the south wall of the first *prakara* in Tirumala temple is dated 27<sup>th</sup> May 1519 A.D. It records that Adaippam Bhaiyyappa Nayakkar, son of Timmappa Nayakar donated 6 *tirupponkanam* to Lord Sri Venkateswara and also offered *kalyana-mandapam*. The grant was made for the merit of Krishnadevraya.<sup>85</sup>

An inscription engraved on the east wall (outer side) north of the first *gopuram* in the second *prakara* of Tirumala temple is dated 7<sup>th</sup> February 1522 A.D. It states that Yagna Narayana Dikshitar, son of Rangadikshitar of Jamadagnya *Varsa-gotra*, Asvalayana-*sutra*, was *Rgvedi* and the performer of the sacrifices of *Sarvakratu*, *Vajapeya* and *Sarvatomukha* etc., 1,850 *nar-panam* paid into *Sri-Bhandaram* as *ubhaiyam*. A total of 37 *attirasa-padi* to be prepared and offered. The sum of 1,850 *panam* shall be utilized for the improvement of tanks and channels in the temple villages.<sup>86</sup>

Money grants were also issued for the purpose of repair and improvement of tanks and channels. For an instance, an inscription engraved on the north wall of the second *prakara* in Tirumala temple, is dated 18<sup>th</sup> May 1528 A.D. It records that Karanikka Basavarasayyar donated 6,640 *nar-panam as ubhaiyam*. The grant was made for the purpose of conducting festival to Sri Venkateswara on every full moon day. 1 *tiruvolakkam* and 1 *tiruppanyaram* were offered in Tirumamani-mandapam. The sum of 6,640 *panam* will be utilized for the excavation of the tanks and channels in the temple villages.<sup>87</sup>

One of the striking features is that purchase land and donated to temple for sacred food offerings. For instance, an inscription engraved on the south Kumuda-pattai base on the south side of the first *prakara* in Tirumala temple is dated 14<sup>th</sup> March 1532 A.D. The donor was Bhandaram Tammappan son of Apparasar of *Bharadvaja-gotra and Katyayana-sutra*. He was the treasury officer of emperor Achyutadevaraya who donated 3000 *panam* towards two *tirupponaka – taligai* required to be offered daily to Sri Venkatesvara. The epigraph further records, he arranged for the purchase of Madhavankalvay land in the Sirupadi village from the Desantaris who purchased (the same land) from the Tuppul Dikshitar to whom Krishnadevarayagranted with libations of water.<sup>88</sup>

During the reign of Achyutadevaraya, *Rayasam* Ramachandra Dikshitar, son of Nagara Bhattar of *Kasyapa-gotra, Apastamba-sutra and Yujus- sakha* donated Tamaraipakkam village situated in Erumiga-sirmai yielding an annual income of 200 gold coins to meet the expenses for 8 *tirupponaka-tarigai* daily and 32 *appa-padi* yearly to be made to Lord Venkateswara *rekhai-pon* for the purpose of Propitiating Sri Venkateswara daily. He also constructed mandapam on the bank of Achyutaraya-koneri (tank) on all the seven festival days during *Brahamotsavam* is dated on 1<sup>st</sup> July 1533 A.D.<sup>89</sup>

One more inscription of *Rayasam* Ramachandra-Dikshitar, son of Nagara-Bhattar of Kasyapa-*gotra*, Apastamba-*sutra* and Yajus-*sakha*, deposited 5000 *nar-panam* into the Sri-Bhandaram for the purpose of propitiating Sri Venkateswara as *ubhaiyam*. The grant will be utilized for the improvement and excavation of the irrigation tanks and channels in the temple villages on dated 13<sup>th</sup> August 1533 A.D. <sup>90</sup>

An inscription engraved on the south wall of the third *prakara* of Tirumala Temple is dated 20<sup>th</sup> July 1534 A.D. The donor Bhachcharasayyan, a resident of Padirikuppam village, gifted 6 *tirupponakam prasadam* daily. He offered *tirupponka prasadam* to Lord Sri Venkateswara as daily *ubhaiyam*, for the merit of Chikka Venkatadriraya (prince). <sup>91</sup>

The above mentioned donor Karanika Bhasavarasar the revenue officer under Achyutaraya paid 3000 *nar-panam* into the temple -treasury for providing 2 *tirupponakam* daily to Sri Venkateswara as *ubhaiyam* from the interest on the capital paid by him. The grant was utilized for the excavation of tanks and channels in the temple villages on dated 16<sup>th</sup> August 1534 A.D. <sup>92</sup>

The donor, *Bhandaram* Siru Timmaiyyar, son of Bhandaram Apparasar, who belonged to Bharadvaja-*gotra*, Katyayana- *sutra* and sukla yajus-*sakha*, paid the sum of 4,000 *nar-panam* into the temple treasury for the purpose of propitiating Sri Venkateswara with 53 *vadaipadi* on 53 Fridays, occurring every year and when Sri Venkateswara will have the *pulugukkappu-murai*, 13 *vadai-padi* on 13 days of the star *Mrigasira* every year. The gift (23<sup>rd</sup> August 1534 A.D.) was made for the improvement of the tanks and channels in the temple villages. <sup>93</sup>



The above mentioned same donor, *Rayasam* Ramachandra-Dikshitar, son of Nagara-Bhattar of Kasyapa- *gotra*, *Apastamba-sutra* and *Yajus-sakha*, and one of the officers of Achyutaraya residing at Kumar Venkatdri-*samudram* village. From the interest on the capital, 500 *nor-panam* are to be paid into the temple treasury from certain offerings made to Lord Sri Venkateswara is dated 26<sup>th</sup> December 1535 A.D. <sup>94</sup>

The donor Nagappan, son of Ramarasayyar, one of the residents of Kungappalli, donated 1,600 *nar-panam* deposited into *Sri-Bhandaram* for the daily offering of one *tiruponakam* to Tiruvenkatamudaiyan as *ubhaiyam*. This grant was made for the excavation of irrigation tanks and channels in the temple villages and is dated 6<sup>th</sup> January 1536 A.D. <sup>95</sup>

For the improvement of the tanks and channels in the temple villages, the donor Bhasavarasar, son of Chandikai Obhaladevar of Kaundinya-*gotra* and *Asvalayana-sutra*, donated 1,200 *panam* for the purpose of propitiating Sri Malaikuninra Perumal with 30 *iddalipadi* yearly in his *mandapam* at Tirumala. <sup>96</sup> The inscription engraved on the south wall of the second *prakara* of Tirumala temple is dated 8<sup>th</sup> January 1536 A.D.

The popular personality in and around the Rayalasima region was Penukonda Virapannan, son of Muddammma and Lepakshi Nandi-Lakkiseti who was a royal officer belonging to the personal staff of Achyutaraya granted Pasigalppadu village situated in Gandikottai-sirmai, yielding an annual income of 120 *rekahi-pon*. He also donated 200 *rekhai-pon* to the temple treasury for the merit of emperor Achyutaraya with stipulation of offering 8 *tiruponakam* daily to Sri Venkateswara as his *ubhaiyam* at Tirumala on dated 24<sup>th</sup> November 1536 A.D. <sup>97</sup> Another inscription of the same donor Penukonda Virappanna, gifted

a *vattil* (cup) of pure gold of 10 *marru* (carats) weighing 330 *pagodas*. Its value was 5,000 *panam*. The gift was made for maintaining offering to Lord Venkatesvara.<sup>98</sup>

Saluva Timmayyengar as having granted the village called Mallapuram to celebrate festivals and Brahmotsavam for Sri Venkatesvara at Tirumala. It further records that the Sri Vaishnavas cultivating flower garden. The grant was made for celebration of festivals and *Brahmotsavam*.<sup>99</sup> The inscription engraved in *Padikavali gopuram* in Tirumala temple is dated 12<sup>th</sup> January 1537 A.D.

His another inscription engraved on the north wall of the first *prakara* of Tirumala Temple is dated 22<sup>nd</sup> January 1538 A.D. It records that Perunkondai Virappannan, deposited the sum of 6,000 *nar-panam* into the temple treasury of Sri Venkatesvara for the merit of *Achyutaraya*. The grant was made for the purpose of improvement of the tanks and channels in the temple villages and it records that 4 *vellai-tirupponakam* shall be offered daily to Sri Venkatesvara as *ubhaiyam*. The trustees of Tirumala temple shall pay as salary 4 *panam* per month to the persons cultivating garden, out of the income from the Pasikalpadi-kunru village which was granted.<sup>100</sup>

An inscription engraved on the south wall of the third *prakara* of Tirumala temple is dated 12<sup>th</sup> January 1537 A.D. The above noted donor was Bhachcharsayyar, son of Sriramayyengar of Parasara-gotra, Apastamba- *sutra* and Yajus-sakha, residing at Padirikuppam. A *mandapam* was constructed by him on the bank of Achyutaraya tank at Tirumala. He donated 15,000 *nar-panam* which was to be paid to Lord Sri Venkateswara, Malaikuniyaninra Perumal and Sri Rama as *ubhaiyam*. The sum of 15,000 *panam* will be utilised for the improvement of the tanks and channels of the temple villages.<sup>101</sup>

*Rayasam Timmarasayyar* granted three villages, Chirala, Perala and Andupalli which were situated in Addanki *Sirmai* in the province of Kondavidu yielding an annual income of 500 *rekhai-pon* paid on that day in the favour of the temple treasury. The gifts were made for the purpose of propitiating Sri Govinda Perumai with 16 *vellai-tirupponakam*.<sup>102</sup> The inscription is dated 18<sup>th</sup> September 1538 A.D.

A short inscription of Penukonda Virappanna, son of Lepakshi Nandi Lakki-Setti donated 2000 *rekhai-pon* into the temple treasury on 4<sup>th</sup> January 1539 A.D. to Lord Sri Venkatesvara as *ubhaiyam*.<sup>103</sup>

Another inscription of the same donor engraved on the north wall of the first *prakara* of the Tirumala temple dated 1541 AD. It records he gifted a silver plate weighing 1010 *pagodas* and a silver tray weighing 900 *pagodas* in the name of Sri Venkatesvara.<sup>104</sup>

One more inscription of same donor, engraved on the south wall of the third *prakara* of Tirumala temple is dated 26<sup>th</sup> February 1540 A.D. It states that Mallappa Nayakkar Timmappa Nayakkar, son of residing in Nedungunram village. He donated 656 *rekhai-pon*, 206 *rekhai-pon* which was deposited that day and the remaining 450 *rekhai-pon* in the shape of part payments. The endowments were utilised as *ubhaiyam* to Lord Sri Venkateswara and also for improvement of the tanks and channels in the temple villages.<sup>105</sup> Another inscription engraved on the south wall of the third *prakara* of Tirumala temple is dated 27<sup>th</sup> January 1541 A.D. The donor contributed 15,000 *nar-panam* to Sri – *Bhandaram* as *ubhaiyam*, for maintaining offerings to Sri Venkatesvara on prescribed days.<sup>106</sup>

An inscription engraved on the north wall of the third *prakara* in Tirumala temple is dated 7<sup>th</sup> June 1540 A.D. The donor Nottakkarar Nagappan, son of Ramarasayar residing at

Kunjappalli village donated 1560 *nar-panam* to the *Sri-Bhandram* as *ubhaiyam*. The grant was made for the improvement of the tanks and channels in the temple villages.<sup>107</sup>

For conducting of the festivals in the temples, the elitors made lavish endowment to the Tirumala and Tirupati temples. In case of point, an inscription engraved on the north wall of *vagapadi* room and the next *verandah* in the first *prakara* of Govindarajaswami temple in Tirupati is dated 5<sup>th</sup> November 1541 A.D. It mentions Govindaraja, son of Rachiraja of *Kaundinya-gotra*, *Apastamba-sutra* and *yajus-sakha*, donated, 2 *tirupponakan* which was to be offered to Sri Govindrajan daily on the day of *Tai- Amavasya* on the day of swing festival of Senai Mudaliyar and Alvar and that 1 *Atirasa-padi* is to be offered on the day of the hunting festival. The endowments were utilised as *ubhaiyam* to Lord Sri Venkatesvara.<sup>108</sup>

Various offering made by Ellappayyan, son of Bhutanatha Ellappa Bhattar of Gautama-*gotra*, Asvalayana-*sutra* and Rik-*sakha* residing at Chandragiri, granted two villages name Rathagevulli yielding an annual income of 200 *rekhai-varahan* (gold coins) and Uttamapalli yielding an annual income of 100 *rekhai-varahan* situated in Adinadu-*Sirmai*. (8<sup>th</sup> December 1541 A.D.) The gift was made for the purpose of propitiating Tiruvenkatamudaiyan, with 18 *tirupponakamtaligan* to be offered to Lord Sri Venkatesvara.<sup>109</sup>

The above referred to royal officers, Penukonda Virappannan, donated the sum of 600 *rekhai-pon* to the temple treasury and offered 5 *tirupponakam* daily to Tiruvengalanada as *ubhaiyam*. The endowments were utilised for the improvement of the tanks and channels in the temple villages dated 23<sup>rd</sup> February 1542 A.D. <sup>110</sup>

The palace officer called *Rayasam* (secretary) Hariyappar donated the amount of 1580 *nar-panam* into temple treasury, in order to propitiate Tiruvenkatamudaiyan and also gifted *1vellai-tirupponkam daily asubhaiyam* on dated 11<sup>th</sup> September 1544 A.D. The endowments were made for the development of tanks and channels as well as daily *ubhaiyam*.<sup>111</sup>

An inscription engraved on the south base to the first *gopuram* in the *prakara* of the temple of Sri Govindarajasami in Tirupati is dated 8<sup>th</sup> June 1547 A.D. It states that the royal officer Ramarajayyan, son of Bukkaraya Tirumaladevamaharaya, donated two *taligai prasadam* daily to Lord Sri Venkateswara one of the donor's portion of *prasadam* in his name to Sripati-Konamadhayyan. The endowments were made for the purpose of daily *ubhaiyam* to Lord Sri Venkatesvara. Two *taligai prasadam* were offered to Lord Sri Venkatesvara.<sup>112</sup>

One of the interesting inscriptions is engraved on the north wall of third *prakara* in Tirumala temple is dated 8<sup>th</sup> July 1551 A.D. It records that *rayasam* Venkatadri granted 21/2 villages. The annual yielding income of 1030 *rekhai-pon* was spent on Sri Tiruvenkatamudaiyan and Sri Alagappiranar. The gift village named *Desur-graman* which was situated in Jagadvachcheri-*Sirmai* comprised the Kalavai- division in Meyyur-nadu in the district of Palakunrakottam in the province of Padaividu yielding an annual income of 700 *rekhai-pon*. Another village called *Velannjieru-gramam* situated in the same Jagadvachcheri-*sirmai*, within the Tanigainadu in Narayanapuram division in the district of Kunravardhanakottam in the province of Chandragiri yielding an annual income of 200 *rekhai-pon*. A third village called Timmasamudram was situated in Kuduvur in the district of Gantikottai yielding an annual income of 130 *rekhai-pon*. The grants were made for the development of the temple treasury of Sri Venkatesvara.<sup>113</sup>

The above referred to donor Karanika Bhasavarasar who was a palace officer in the period of Sadasivaraya. He donated 5 *tiruponaka-taligai* to be offered daily to Tiruvenkatamidaiyan on dated 25<sup>th</sup> May 1553 A.D. It was also presented to Sri Malaikuniyaninra perumal during summer festival.<sup>114</sup>

During the reign of Sadasivaraya, Bhasavarasayyar endowed the village called Kaliyanur, to the Lord Venkateswara for the purpose of offering 80 *atirasa-padi* yearly as well as performing 20 days of summer festival, 9 days of floating festival, and 9 days of *Vasantha* festival as *ubhaiyam*. The grant issued on 25<sup>th</sup> May 1553 A.D. and made for the purpose Lord Venkateswara especially in the festival seasons.<sup>115</sup>

One of the inscriptions issued in the period of Sadasivaraya. It records that *mandapam* was constructed by *Karanikam* Appalayyar in the flower garden situated south of the garden of chandikai Bhasavarasar and east of Ramanujaputteri on the way to Chandragiri at Tirumala, it was on the 3<sup>rd</sup> day of summer festival at Tirumala. He donated *rekhai-pon* and villages to Lord Sri Venkatesvara.<sup>116</sup> The endowments were utilised for the conducting of festivals as well as daily *ubhaiyam* to Lord Sri Venkatesvara. The names of the villages were Maganai, Viragandanallur Agraharam, Peraviyal, Talimaruppur, Allitunai and Devarasapalli –Agraharam.

The interesting inscription engraved on the north wall of the third *prakara* in Tirumala Temple dated 29<sup>th</sup> December 1558 A.D. or 5<sup>th</sup> December 1561 A.D. It states that Venkatadri Ayyan and his brother *Rayasam* Konappayyan donated 26 *Rekhai-pon*, 16 *vritti* of lands situated in the Satravada village surnamed Timmarasapuram in Kottur Sirmai. 36 *rekhai-pon* were donated for 20 shares of lands in Vepagunta surnamed Kumara-

Timmarasapuram situated in Perur-*sirmai*. The 142 *rekhai-pon* for the villages and 36 shares of lands were granted previously. A sum of 276 *rekhai-pon* was granted for the two villages, namely, Akasa- Suriyanpattu and Ghantakanakuppan situated in Mugavaiparru. The four villages and 69 shares of lands were granted for the benefit of the temple treasury of Sri Venkatesvara. The endowments were made for the development of village and daily *ubhaiyam* to Lord Sri Venkatesvara.<sup>117</sup>

An inscription engraved on the north wall of the second *prakara* of Sri Govindarajasvami temple in Tirupati dated on 30<sup>th</sup> January 1563 A.D. The donor *Karnikam* Appalayyar donated 2 *panam* for 5 *marakkal* of paddy for *suddhi-ankurarpanam* to be performed during the *Ratha –Saptami* festival on the 7<sup>th</sup> solar day. He also offered 114 *rekhai-pon* and 5 *panam* which is the cost for conducting *Pallavotsavam* festival for 5 days for the Lord Govindarajan abiding in Tirupati. He also donated for the purpose daily *ubhaiyam*. The donor, who was called palace officer, granted Sengalleru village also called Tiruvenkatapuram of Gandikota-*sirmai*. These endowments were made for daily *ubhaiyam* as well as festivals. The villages as well as *nar-panam* were donated to Lord Sri Venkatesvara.<sup>118</sup>

## CHIEFS

A short inscription engraved on the south wall of the second *prakara* in Tirumala temple is dated 4<sup>th</sup> October 1518A.D. It records that Tiruvenkatayyan, son of Sillella-Basava Nayakkan and disciple of Ramanuja Jiyar donated a sum of 1,500 *nar-panam* to the temple treasury for propitiating Lord Sri Venkatesvara.<sup>119</sup>

Another inscription engraved on the north wall of the shrine of Sri Varadarajaswami in the first *prakara* of Tirumala Temple is dated 14<sup>th</sup> October 1518 A.D. The donor Bahur Mallarasayyar, son of Nagarasar, granted a sum of 360 *panam* for the provision of certain offering to Malaikiniyaninra-perumal and Govindaraja. The grant was made the excavation of irrigation channels in the temple villages. 5 *panam* shall be paid from the temple store to the Sri Vaishnavar cultivating the garden at Tirumala as *jivitam* (salary in every month).<sup>120</sup>

The donor was Lakku Nayakkar, son of Nagu Nayakkar, and one of the residents of Nayaka-pali village. He donated a sum of 1,500 *nar-panam* as the capital which was paid into the *Sri- Bhandaram*, for the purpose of offering to Lord Sri Venkatesvara. The gift was made for the improvement of the tanks and channels in the temple villages.<sup>121</sup>

One of the interesting inscriptions engraved on the east wall of the shrine of Sri Varadarajaswami in the first *prakara* of Tirumala temple is dated 26<sup>th</sup> November 1521 A.D. The donor Subuddhi Ramadasar, son of Sanakaradasar of Bharadvaja-*gotra* and Ambikamudusila, son of Bhimayar of Kasyapa-*gotra*, both being officers under Gajapatiraya, Sri Krishnadevaraya, granted Tandalam village situated in Tatvavadicheri-*sirmai* was granted by Krishnadevaraya in favour of Subuddhi Ramadasar and Tadapalam village.<sup>122</sup>

It is interesting that one of the inscriptions is engraved on the right base of front verandah in the main entrance of *Saliinachchiyar* shrine in the temple of Sri Govindarajaswami in Tirupati dated 21<sup>st</sup> August 1533 A.D. *mahamandalesvara* Timmaraja Salakaraja donated 600 *nar-panam*, for maintaining watershed in the *mandapam* constructed on the way to Tirumala as *ubhaiyam*. The gift was made for the purpose of excavation of tanks and channels in the temple villages.<sup>123</sup>



During the reign of Achyutadevaraya, the inscription engraved on the north wall of the third *prakara* in Tirumala temple is dated 3<sup>rd</sup> July 1534 A.D. It records that Periya Kommaman Avargal, queen of *mahamadalesvara* Raja Salaka Periya Tirumalayyadeva, donated 1,300 *nar-panam* to the *Sri-Bhandaram* for offerings on the stipulated days as *Kainkaryam*. The gift was made for the improvement of tanks and channels in the temple villages.<sup>124</sup>

Tathukkonamman, queen of Periya Tirumalaraja, donated 150 *varahas* to the temple treasury for the purpose of providing an offering of 1*tirupponakam* to Sri Venkatesvara daily as *ubhaiyam*. This *varahas* was to be used for the improvement of tanks and channels in the temple villages on dated 17<sup>th</sup> February 1536 A.D.<sup>125</sup>

It is known from an inscription engraved on the south wall of the third *prakara* in Tirumala temple is dated 12<sup>th</sup> January 1537A.D. It records that Singaraja, son of Salakaraja, donated 15,000 *nar-panam* to the temple treasury for the purpose of propitiating Sri Venkatesvara as *ubhaiyam*. 300 *appa-padi* shall be prepared and offered at Tirumalai; 13 *appa-padi* to be offered on the 13 days commencing from the day of *ankurarpanam* and ending with that of Vidayarri of all 10 *Brahmotsavam* days at Tirumala; 130 *appa-padi* to be prepared and offered. The endowments were utilized for development of tanks and channels in the temple villages.<sup>126</sup>

The same donor Salakaraja Siru-Tirumalaraja donated 120 *pon* in favour of the *Sri-Bhandaram* of Sri Venkatesvara. He built a street by name Varadaji-amman *angana-tiruvidhi*, dedicated in the name of queen Varadaji-amman in the west Mada street at Tirumala for the merit of Varadaji-amman. The endowments made on 21<sup>st</sup> December 1541 A.D. are to be utilized for the temple treasury of Sri Venkatesvara.<sup>127</sup>

Yet another inscription of same donor is noticed in an inscription engraved on the south wall of the third *prakara* in Tirumala temple is dated 10<sup>th</sup> February 1542 A.D. It records that the donor granted 15000 *nar-panam* to the temple treasury for the purpose of propitiating Sri Malaikuniyaninra-Perumal with 300 *appa-padi* offered yearly as *ubhaiyam*. The endowments were utilized for the purpose of construction tanks and channels in the temple villages.<sup>128</sup>

One of the inscriptions was engraved on the west wall of the third *prakara* in Tirumala temple dated 5<sup>th</sup> January 1544 A.D. The donor was MatlaVaradaraja son of Pottaraju, who was son of Matla Somaraja. He paid the sum of 312 (*rekhai-pon*) gold coins to the temple treasury for the purpose of providing daily *ubhaiyam* as well as for the improvement of tanks and channels in the temple villages.<sup>129</sup>

Manamapolli Srirangaraja, son of Obalu-Raja of Kasyapa-*gotra*, for provided 5 *tirupponaka-taligai* as daily *ubhaiyam*, half of the village of Eranapakkam, situated in Paliayan-*sirmai* yielding an annual income of 100 *rekai-pon*, the other half being retained for the residents of the same village. The grant was made during the time of Sadasivaraya is dated 19<sup>th</sup> January 1545 A.D.<sup>130</sup>

An inscription recorded on the north wall of the third *prakara* in Tirumala temple is dated 5<sup>th</sup> July 1545 A.D. It states that the name *mahamandalesvara* Vitthalesvara of Aravidu Bukkaraja Ramaraja Timmarajayyan of Atreya-*gotra* and Apastamba-*sutra*, he granted three villages to Sri Venkatesvara as daily *ubhaiyam*. They are, Palamangalam, situated in Nirnai nadu-*sirmai*, yielding an annual income of 500 gold coins, peranur yielding an annual income of 250 gold coins, Venkatattur situated in Palaiyan-*sirmai* yielding an annual income of 250

gold coins. The grant was made for conducting *pallavotsavam* in Tirumala temple for Venkatesvar for five days.<sup>131</sup>

Kuppayyan, one of the chiefs in the temple accountants who donated 1 *alakku* of gingelly-oil for *tirumanjanam* to be conducted to God Hanuman on every Saturday and Paruppuviyal to be offered to Sri Hanuman on 52 Saturday, occurring each year. The epigraph further mentions *Dhanurmasa-Puja* offerings were also gifted by him on dated 5<sup>th</sup> July 1545 A.D.<sup>132</sup>

The record engraved on the west wall of the second *prakara* of Sri Govindarajaswami temple in Tirupati is dated 15<sup>th</sup> July 1545 A.D. It records Timmarajayyan, who was chief in Sadasivaraya period donated the sum of 13,220 *nar-panam* as *ubhaiyam*. The grant was made for the merit of Sadasivaraya and Aliya Ramaraja.<sup>133</sup>

It is known from an inscription engraved on the north wall of the third *prakara* in Tirumala temple is dated 13<sup>th</sup> August 1546 A.D. The donor's name was Sripati Obalesvararaja, son of *mahanandalesvara* Maruraja Ramaraja of Atreya-gotra, Apastamba *sutra* and Yajus-saka. He donated the village named Perur situated in Komakarai-sirmai, yielding an annual income of 300 *gattivaraham* to the temple treasury for the purpose of daily *ubhaiyam* of Lord Venkatesvara.<sup>134</sup>

An inscription is engraved on the south wall of the second *prakara* of Sri Govindarajaswami temple in Tirupati dated 21<sup>st</sup> September 1546 A.D. The donor Aravidu Timmarajayyan, son of Timmaraja, has gifted a sum of *panam* for the purpose of providing certain offerings to Sri Venkateswara, Malaikuniyaninra Perumal, Sri Rama, Lakshmana, Sri Govindaraja, and other deities on the prescribed days as *ubhaiyam*. The epigraph further

records that he constructed a mandapam on the western side of Achyutharaya Koneri at Tirumala and arranged for certain offerings to Sri *Utsavamurti*. The grant was made for the merit of Aliya Ramaraja.<sup>135</sup>

It records *mahamandalesvara* Potlapadi Ramaraja, son of Aravidu Narapparaja of *Atreya-gotra*, granted the village of Rachchergulu situated in Vidatoni-*sirmai*, yielding an annual income of 370 *rekhai-pon* for maintaining certain offerings to Lord Venkateswara at Tirumala. He also arranged 2 *Vellalai-tirupponaka taligas* to Lord Venkatesvara installed by him in the shrine built by him on the eastern side of Vanananalai Jiyars nathan in Tirupathi is dated 13<sup>th</sup> October 1546 A.D.<sup>136</sup>

One of the interesting inscriptions is engraved on the north wall of the third *prakara* in Tirumalai temple dated 8<sup>th</sup> June, 1547 A.D. It states that Pendilikoduku Timmaraja, son of Kamparaja, belonging to *Kasayapa-gotra and Apastamba-sutra*, resident of Manumapoli village donated three villages, Bangaram, yielding an income of 100 *rekhai-pon*, Vittaseri, yeilding an annual income of 50 *rekhai -pon* and Bhudapuram, including Kuppam yielding an annual income of 50 *rekhai-pon* in Vendavadai-*sirmai*. The grant was made the purpose of conducting *Vasantotsavam* festival for Sri Venkatesvara for 5 days in the month of March every year as his *ubhaiyam*.<sup>137</sup>

Pappu Timmaya maharaja, son of Aravidu Ramaraja Timmayadeva Maharaja of *Atreya-gotra*, *Apastamba-sutra* and *Yajus-sakha*. He granted the Kollur village situated in Palaiyan-*sirmai* yielding an annual income of 100 *rekhai-pon*. A sum of 1,565 *panam* was already paid into the temple treasury of Sri Venkatesvara by Komatis. The sum of 1,565 *panam* was utilized for the improvement of tanks and channels of temple villages. The grant

was made for the merit of Potlapadi Ramaraja Chinna-Timmayadeva on dated 24<sup>th</sup> November 1547 A.D.<sup>138</sup>

It is known from an inscription engraved on the north wall of the second *prakara* of Sri Govindarajaswami temple, Tirupati dated 18<sup>th</sup> March 1549 A.D. It registers Nandyala Narapparaja, belongs to son of Nandyala Narasingaraja of *Atreya-gotra*, *Apastamba-sutra* and *Yajaus-sakha*. He installed two *dvarapalakas* in the Govindaraja temple, Tirupati and arranged daily offerings through the grant of two villages named Pallipattu and Gundippundi. Pallipattu is situated in *Nagari-sirmai* and Gundippundi is situated in Anjur division both yielding an annual income of 100 *rekhai-pon* as his services.<sup>139</sup>

The donor Aravidu Kondaraja, son of *mahamandaleswara* Aravidu Ramaraja Konetiraja, belongs to *Atreya-gotra*, *Apastamba-sutra* and *yajus-sakha*. He granted 10 villages viz., Tarkolam, Tayanur, Malaiyanur, Attiyur, Asur, Palandai, Mullappattu, Kudaippakkam, Meyyur and Toruppadu. Those gift villages yielded an annual income of 5,713 which were to be used *rekhai-pon* for feeding the Srivaishnava pilgrims in Tirupati.<sup>140</sup> The inscription engraved on the north wall of the second *prakara* of Sri Govindarajaswami temple in Tirupati is dated 2<sup>nd</sup> October 1550 A.D.

Kondaraja, son of *mahamandaleswara* Ramaraja Koneti Ayyan, belongs to *Atreya-gotra*, *Apastamba-sutra* and *Yajus-sakha*. He donated 10 3/4 shares of lands. These gift lands are lands situated in *Sarvamanya-Agraharam*, Ramapuram, and surnamed as Takkili and Palepalli villages within the sub division of *Penumpalai-sirmai* comprising in the Pulugurupadu. They yielded an annual income of 30 *rekhai-pon* in addition to the 27 *rekhai-pon* to be yearly for the benefit of the temple treasury of Sri Venkatesvara. The sum of 25

*rekhai-pon* is to be collected known as Alvar Mudaliyar Palaiyam taxes and 2 *rekhai-pon* known as kilvari and palappalli-vari after deducting all the income of taxes of irrigation channels. Palmyra trees, land taxes, and garden taxes in addition to the Selvanarayana garden on dated 10<sup>th</sup> March 1552 A.D. The inscriptions further record that Alvar-Mudaliyar for the benefit of treasury of Sri Namalvar was installed in the Ramanujakutam constructed in the north *mada* a street Tirupati. The sum of 57 *rekhai-pon* is collected yearly from the above said share of lands for the benefit of the temple treasury of Sri Venkatesvara.<sup>141</sup>

An inscription engraved on the west wall of the second *prakara* of Sri Govindarajaswami temple in Tirupati is dated 25<sup>th</sup> May 1553 A.D. It records *mahamandaleswara* Kondaraja, son of Ramaraja Konetayyan of Atreya-*gotra*, Apastamda-*sutra* and Yajus-*sakha*. He granted Nagari village situated near Paranur and Vidu-gramam in the sub-district of Ninraiur-nadu yielding an annual income of 400 *rekhai-pon* for the purpose of conducting *Adhyayanotsavam* for Nammalvar in the *Ramanuja-kutam* constructed in the Agraharam of Sri Bhashyakarar in Tirupati, Ani-car festival and birth star celebrations of 12 Alvars on the prescribed days as *ubhaiyam*. The sum of 9 *rekhai-pon* and 6 *panam* were paid yearly for the of Nammalvar flower garden in Tirupati at the rate of 8 *panam* per month. A grant total of 400 *rekhai-pon* is to be collected from the villages granted by Kondaraja for performing charitable activities and services. The above endowments were utilized for the construction of *Ramanuja-kutam* in the Agraharam and also for conducting *Ani* car festival.<sup>142</sup>

Pendilikoduku Timmaraja donated a sum of *rekhai-pon* the aggregate income of the three villages, viz., Vattaseri, Bhudapuram and Bangaram. These villages were granted for conducting *Vasantotasavam* (Spring festival) to Sri Venkateswara for 5 days in the month of

Masi. He also gifted Vattalluru village situated in Padirikuppam-*Sirmai* yielding an annual income of 200 *rekhai-pon* on dated 15<sup>th</sup> February 1554 A.D.. The trustees of Tirumala temple were empowered from this new village. This village was granted for *vasantotsava ubhaiyam* in Tirumala temple for 5 days.<sup>143</sup>

Another inscription engraved on the west wall of the second *prakara* of Sri Govindarajaswami temple in Tirupati is dated 2<sup>nd</sup> July 1554 A.D. conducted with in day. The emperor presented 200 bulls being the *Hamsa-mudra* marks of for service in temples of Tirumala and Tirupati and the Namalvars Ramanuja-*kutam* for carrying on he carts daily provisions, such as Teppadu, Pachchaivadam, ghee, oil and vegetables. The grant was made mainaitaning charities and ubhaiyam in the nammalvars Ramanujakutam, established by Kondarajayyan in Sri Bhashyakara's Agraharam in tirupati .<sup>144</sup>

An inscription engraved on the north wall of the second *prakara* of Sri Govindarajaswami temple in Tirupati is dated 11<sup>th</sup> November 1554 A.D. It states that *mahamandaleswara* Aravidu Aliya Ramaraja, son of Aravidu Bukkaraja Ramaraja Srirangaraja, belongs to Atreya-*gotra* and Yajus-*sakha*. He granted four villages named Singalabavi situated in Rachur-*sirmai*. These are Valakolil, situated in Mudukallu-*sirmai*, Yaralachchari, situated in Periyapakkam-*sirmai* and Makalippattu, situated in the same Periyapakkam-*sirmai*. These villages, yielding an annual income of 4000 *rekhai-pon*, were gifted for 200 tirupponakaon daily for Lord Sri Venkatesvara as his *ubhaiyam*.<sup>145</sup>

Another inscription engraved on the south wall of the third *prakara* in Tirumali temple is dated 14<sup>th</sup> April 1555 A.D. It records Pappu Timmarajayyan, son of Ramaraja belongs to Atreya-*gotra* Apastamba-*sutra* and yajus-*sakha*. He granted Venada village,

yielding an annual income of 250 *rekhai-pon* to Sri Venkateswara for the purpose of propitiating Periya-perumal, Malaikuniyaninra-Perumal, Prasanna Tiruvenkatamudaiyan and other duties for the daily *ubhaiyam*. The endowments were utilized for daily *ubhaiyam*.<sup>146</sup>

During the reign of Sadasivaraya, Tiruvadiraja, the ruler of Tiruvadi-rajyam modern Travoncore state granted half of the village, Kulaya-pattam situated on the bank of the river Tamraparini in the province of Tiruvadi-rajyam, yielding annual income of 350 *rekhai-pon* for conducting Nirattam festival, Friday festival etc., on 14<sup>th</sup> September 1557 A.D. for Andal and Sri Godadevi in Tirupati.<sup>147</sup> Another inscription from the same donor is noticed in the inscription engraved on the east wall of the second *prakara* in Tirumla temple is dated 15<sup>th</sup> December 1561 A.D. It records that Tirumalayyaraja, son of *mahamandalesvara* Aravidu Bukkaraja Ramaraja, Sri Rangaraja belongs to Atreya-gotra, Apastamba-sutra. He constructed *Unjal-mandapa* (presently called Tirumalanayer-mandapam) in the second *prakara* of Tirumala temple and paid the sum of 16,500 *nar-panam* into the temple treasury for the purpose of propitiating Tiruvenkatamudaiyan.<sup>148</sup> The grant was made for maintaining offerings to Sri Malaiyappan and his consorts while seated in the above said *mandapam* during *Brahmotsvam* and other festivals.

## MAHANAYANKACHARYAS

The *Nayankara* system was an integral part of the medieval South Indian polity in general and that of Andhra in particular. Many of the Hindu kingdoms of the post Kakatiya period in Andhra adopted this system of military tenure. Since the founders of all these kingdoms were either themselves the *nayakas* in that kingdom or associated with its administration, they must have borrowed it from the *latter* with its essential characteristics.<sup>149</sup>



As far as Vijayanagara empire is concerned it appears that the *nayakas* belonged to many castes such as the *kshatriyas*, *balijas*, *kammas*, *velamas*, *brahmins* and *boyas*. Contrary to the statement of Nuniz who states that all the *nayakas* (captains) in Vijayanagara were Hindus, there were also Muslims holding these military tenures.<sup>150</sup>

The *Nayankara* system introduced by the Vijayanagara rulers was viewed in conventional historiography as a military organization based on service relationship with the king from whom the *nayaka* received *amaram* as fief. *Amara nayakattanam* indicates the military character of *nayakattanam*. The empirical research of Karashima and others is also inclined to regard them as feudal interpreting the land holdings *sirmai* and *nayakattanam* as fiefs.<sup>151</sup>

N. Ota and Cynthia Talbot have made some preliminary studies on similar patterns of *nayaka* rule in Karnataka and in Andhra Pradesh like superior *nayakas* bestowing a part of their *nayakattanam* on the *nayakas* who worked for them, the offering of merit to the king through their charity deeds expressing fidelity, irrespective of their ranks, role in revenue collection and remission of various taxes (*pattadai-nulayam*, *kanikkai*), in favour of artisans, merchants and cultivators.<sup>152</sup>

The *Amuktamalyada* recommends that brahmanas be appointed as commanders of forts whenever possible.<sup>153</sup> Brahmanas held many of the higher administration positions as ministers (*mahapradhana*, *sachiva* and *rayasam* and *avasaram*) under Krishnadevaraya. Powerful non- brahmana *amaranayakas* (those who figure in many inscriptions) were, on the other hand, typically known by the more distinguished label-maharaja. For understanding the

hierarchy among the *nayankara* holders the mapping of *nayankara* territory and various lord-subordinate relations with in the elite would be helpful.

The *nayaka* forged local political relationships by patronizing temples and acquiring mastery over such institutions. Large temples and major Hindu sectarian groups with their *mathas* were the prime instruments for creating “Political Constituencies”, which are cultural and ideological explanations based on the ethno-historical and anthropological studies of Arjun Appadurai and Carol Breckenridge.<sup>154</sup>

The period of Krishnadevaraya was characterized by the creation of *palemus*. According to *Athavanavyavaharatantra*, a Mackenzie manuscript,<sup>155</sup> ordered for the deforestation. Such deforested areas were called *palemus* (*palaiyam* of Tamil Nadu that is how Karashima and others considered) and the officers held in charge of the *palemus* were called as *paleigars* that is how the records of the East India company name them.<sup>156</sup> It is at this point of time that the chiefs of the *nayankara* holders started to become independent. To be specific, this period could mark a decline of the *nayankara* system and a period of the emergence of the *Palegars* as sub-regional and local political powers.<sup>157</sup>

Regarding Vijayanagara, N. Venkataramanayya concludes, on the basis of the number of forts held by them which are mentioned in *Rayavachakamu*, that nearly 3/4<sup>th</sup> of its was governed by the *amaranayakas*.<sup>158</sup> For Vijayanagara *nayankara* system, the Portuguese sources throw some light on their aspect. Nuniz states that the total revenue of the villages held by the *nayakas*, during the period of Achyutadevaraya, was 120 lakhs out of which 60 lakhs was paid by them as tribute to the emperor every year and with the remaining 60 lakhs they maintained 6 lakhs infantry and 24 thousand horses.<sup>159</sup>

The *nayakas* in the case of Vijayanagara are said to have paid the tribute annually. Paes states that they paid it in the first part of the month of October on the occasion of a festival to the monarch in the capital.<sup>160</sup> Nuniz states that the tribute was paid in the month of September on the occasion of a great festival.<sup>161</sup> Probably both these are referring to the Mahanavami or Dasara festival at Vijayanagara.<sup>162</sup> Similarly, according to Nuniz, Achyutadevaraya had 6 lakhs of soldiers, 24 thousand horses maintained by *nayakas* besides having his own standing army. He further says that the *nayakas* were expected to maintain the full number of soldiers according to the obligations and otherwise they were liable for severe punishment. And a review of the troops of the *nayakas* was held during the *Dasara* festival. From these accounts, it is clear that the *nayakas* of Vijayanagara empire like their monarch maintained a standing army which was always ready.<sup>163</sup>

In this context, a reference may be made to Noboru Karashima, who says “That column seems to reflect more clearly the efforts made by Krishnadevaraya and Achyutadevaraya to strengthen the system of their state rule based on the *nayakas*. Which call the *nayaka* system by bestowing *nayakattanam – sirmai* on them”.<sup>164</sup>

In this observation, Karashima refers to the following points:

1. The system was strengthened by Krishnadevaraya and Achyutadevaraya
2. They are having the suffixes *Nayakas*
3. They were in charge of *Nayakattanam-Sirmai*, which literally mean the estate (or) territory under the *nayaka*.<sup>165</sup>

The *Nayankara* was bestowed in six ways and the holders were respectively known as

1. Nayankacarya
2. Mahanayankacarya
3. Mandalesvara
4. Mahamandalesvara
5. Dandanayaka
6. Mahadandanayaka

When the hierarchy of *Nayankacarya* and *Mahanayankacarya* is found, it can be said that these people are exclusively identified for collection of taxes.<sup>166</sup>

During the period several epigraphs records the grants made by *nayanakaras* to the Tirumala temple. An inscription engraved on the west wall of the second *prakara* in Tirumala temple is dated 4<sup>th</sup> September 1504 A.D. It states Periya Obula Nayakkar Rama Nayakkar, who was given the *mahanayanakacharya*, was chief commander of Vijayanagara forces. He was one vital commander in chief of the forces of three successive kings. He granted Kadalur village, as well as 100 cows, irrigation channels and lamps. The above endowments were utilized for the Lord Sri Venkatesvara for the purpose of irrigation channel in the *tiruvidaiyattam* (temple) village Alipuram at his own cost.<sup>167</sup>

Another inscription engraved on the west wall of the second *prakara* in Tirumala temple is dated 14<sup>th</sup> July 1512 A.D. It records that Periya Obalanayakkar Ramanayakkar, who was a *mahanayankacharya*, donated the village Sangodipalli, situated in Sittavolu-*sirmai* in Pulugur-nadu and also 50 cows to propitiate Garudalvar and Periya Perumal (Venkatesvara).

He provides ghee for the maintenance of lamps in the presence of Sri Venkatewara Tiruvenkatamudaiyam who shall be propitiated with 4 *tirupponakam* daily. The endowments were utilized for Lord Sri Venkatesvara to the people service.<sup>168</sup>

An inscription engraved on the west wall of the second *prakara* in Tirumala temple is dated 30<sup>th</sup> December 1513 A.D. It records that Periya Obula Nayakkar Rama Nayakkar presented 200 cows for the supply of dairy products daily for 1 *nali* of Paledu-Kulamba to Lord Sri Venkatesvara. The epigraph further states that they are bound to supply from the *Sri-Bhandaram* (temple store) daily, 1 *nali* of *paledu-kulambu*, 1 *alakku* of ghee, 1 *alakku* of refined sugar and cardamom.<sup>169</sup>

Another inscription engraved on the south wall of the second *prakara* in Tirumala temple is dated 4<sup>th</sup> October 1518A.D. It states that Tiruvenkatayyan, son of Sillella Basava *Nayakkan* was disciple of Ramanuja Jiyar. He donated the temple treasury a sum of 1,500 *nar-panam* for daily propitiating to Lord Sri Venkatesvara.<sup>170</sup>

An inscription engraved on the north wall of the second *prakara* in Tirumala temple dated on 4<sup>th</sup> October 1519 A.D. It records that Lakku Nayakkar, son of Nagu Nayakkar, was one of the residents of Nayaka-pali village. He donated 1,500 *nar-panam* which was paid into the *Sri- Bhandaram* for the purpose of offering to Lord Sri Venkatesvara.<sup>171</sup>

The Vijayanagara polity represents a significant concept in the *Nayankara* system. The *Nayankara* practice had its evolution since 1367 A.D.<sup>172</sup> and during 1509 - 1565 A.D., its number went up to a high level. Again, the same had come down during the post Rakshasa-Tangadi war period.

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## **Temple Officials**

i) Jiyars

ii) *Bhandarattar* -Temple accountants (*koyilkanakku, tiruninra–urudaiyan*)

iii) *Ekaki* – Srivaishnavas

iv) *Acharyapurushas* and spiritual teachers

v) *Sabhaiyar* (Member of Assembly)

vi) *Vaidika-Brahmanas*

vii) Poets family

viii) Musician Poets

ix) Madhava teachers

### **i) JIYARS**

Jiyars were the residents of Tirupati. They too were associated with different activities of the temples of Tirumala and Tirupati. There are about 40 temples in Tirumala and Tiruchanur and all these temples have generally come to be known as TTD. Ramanuja nominated a *Sanyasi* to be head of an organisation called the Pedda Jiyangar Mutt and gave him the Hanuman seal for sealing the treasury. He also gave the key with which to lock the temple during the night. This sanyasi head was also given a pannon with a bell mark as his ensign. He was given the assistance of another Chinna (junior), Jiyyangar, also a sanyasi and four other bachelors, known as *Ekangis*, since one individual could not perform the daily duties at Tirumala and Tirupati temples. The conduct of the services in these temples is under the charge of what is known as the Adyapakam office. At its head is the Pedda Jiyyangar and he constitutes one branch of the TTD organisation.

The *Gamaikaras* are the temple cooks who cook the food required for daily offerings to the Mulavar and various other Murties.

The Jiyyangars the *archakas* and *gamaikaras* constitute the *mirasidars* who enjoy certain hereditary privileges. They are not paid servants, but they are given a share in the food offerings and some other emoluments during festivals.

An inscription engraved on the west wall of the front *mandapam* of Sri Venkatesvara Tirumala Nambi's shrine in the temple of Sri Govindarajasvami in Tirupati is dated 9<sup>th</sup> April 1516 A.D. It records that Koyil-kelvi Tiruvenkata Jiyar was the manager of Tiruvenkatanathan flower garden. He donated a cash deposit of 1000 *panam* for offering certain padi on prescribed festival days both at Tirumala and in Tirupati. 1 *appa-padi* to be offered to Malaikiniyaninra-perumal in front of the Perarulalan-*mandapam* on the 7<sup>th</sup> festival day of *Adyayanotsavam* celebrated for Sri Venkatesvara the grant made during the time of Sri Krishnadevaraya.<sup>1</sup>

It is known from an inscription engraved on the south wall of Kalyana *mandapam* in the first *prakara* of Sri Govindarajasvami temple in Tirupati is dated 2<sup>nd</sup> June 1516 A.D. It records that Sriman Narayana Jiyar was the disciple of Srivan Sathakopa Jiyar of Ahobila-*matham*. He gifted 1,860 *nar-panam* which was donated for certain offerings to be made to Sri Venkatesvara on every *Jyeshtha* star, occurring in each month, being the monthly birth star of the famous *Adi- van Sathakopa Jiyar*, and some other offerings to Sri Venkatesvara and Sri Govindaraja during *Adhyayanotsavam*.<sup>2</sup>

Yet another inscription engraved on the south wall of the *pindi room* in the second *prakara* of Tirumala temple is dated 7<sup>th</sup> November 1516 A.D. It records that Sriman Narayana Jiyar the disciple of Sri Van-Sathakopa Jiyar. He donated of 3,800 *nar-panam* into

the temple treasury with the stipulation of propitiating Sri Govindaraja with one dosai padi daily and Sri Venkatesvara with certain offering during *Adhyayanotsavam*.<sup>3</sup>

Another inscription engraved on the east wall of front *mandapam* in Kurattalvan's shrine in the temple of Sri Govindarajaswami in Tirupati is dated 6<sup>th</sup> October 1520 A.D. It records that Periya koyil kelvi Tiruvenkata Jiyar, the manager of Perarulalan flower garden at Tirumala donated sum of 1,510 *nar-panam* to the fund which he deposited in the temple treasury for a variety of offerings to be made to Sri Venkatesvara and *Utsavamurthis* of Sri Venkatesvara and Sri Ramanuja treasury.<sup>4</sup>

One more inscription is engraved on the south wall of front *mandapam* of the shrine of Tirumalanambi in the temple of Sri Govindarajaswami in Tirupati is dated 24<sup>th</sup> November 1520 A.D. It states that Periya Koyil kelvi Tiruvenkata Jiyar, the manager of Perarulalan flower garden at Tirumala gifted 2,100 *panam* for propitiating Sri Venkatesvara, Sri Krishna and Sri Vishvaksena with certain offerings on the prescribed days as his *ubhaiyam*.<sup>5</sup>

Another inscription engraved on the north, west and south projection of the walls in the first *prakara* of Sri Govindarajaswami temple in Tirupati is dated 5<sup>th</sup> December 1520 A.D. It records that Koil kelvi Tiruvenkata Jiyar, the manager of Pankayachchelli flower garden at Tirumala donated 1,000 *nar-panam* to the temple. The grant was made towards certain offerings to be made to Sri Venkatesvara, Sri Govindaraja, Sri Krishna and other deities.<sup>6</sup>

Koil kelvi Ramanuja Jiyar, the manager of Pankayachchelli flower garden at Tirumala gifted 850 *nar-panam* as capital for the purpose of presenting certain offerings to Sri Venkatesvara, Sri Venkatesvara Govindaraja and other deities on the stipulated days. The gift was made during the reign of Sri Venkatesvara Krishnadevaraya on dated 19<sup>th</sup> July 1527 A.D.<sup>7</sup>



One of the inscriptions engraved on the south wall of the *verandah* of old kitchen in the temple of Sri Venkatesvara Govindarajaswami in Tirupati is dated 19<sup>th</sup> June 1535 A.D. It records that Koil kelvi Yatiraja Jiyar, the manager of Perarulalan flower garden at Tirumala gifted a sum of 1,000 *panam*. The grant was made for presenting certain offerings to Sri Venkatesvara, Sri Govindarajan and other deities in the *mandapam* constructed by him. The epigraph further states that the grant was made during the reign of Achutaraya.<sup>8</sup>

The donor Koil-kelvi Veda Tiruvenkata Jiyar, the manager of Pankayachchelli flower garden at Tirumalai, donated a sum of 1385 *panam*. To the temple deposited by him. The gift was made for providing certain offerings to Sri Venkatesvara, Sri Krishna, Udaiyavar, Sri Rama and other deities on the prescribed days (7<sup>th</sup> July 1535 A.D.).<sup>9</sup>

During the reign of Achyutadevaraya, Koil kelvi Tiruvenkata Jiyar, the manager of Perarulalan flower garden at Tirumalai deposited 1,230 *panam*. The grant was made for propitiating Periya Perumal (Sri Venkatesvara), with certain offerings during *Adhyayanotsavam* on 8<sup>th</sup> November, 1539 A.D.<sup>10</sup>

His another inscription engraved on the south wall of the third *prakara* in Tirumala temple is dated 8<sup>th</sup> June, 1541 A.D. It records that the donation of 820 *nar-panam* to the temple. The gift was made for maintaining occasional offerings of the harvest reaped padi and articles to Sri Venkatesvara at Tirumala. The sum of 820 *panam* was invested in the temple villages and the gift was made during the time of Achyutaraya.<sup>12</sup>

Koyil Kelvi Jiyar, donated the sum of 2500 *nar-pam* paid into the temple treasury for maintaining certain offerings made on the stipulated days for Sri Narasimhaswami, Teyvanayaka Perukal, Andal (Sri Godadevi, Hanuman, Sri Ramanuja, Sri Govindarajan and Sri Krishna). The grant was made during the time of Sadasivaraya.<sup>13</sup> The donor was disciple

of Vanamamalai Jiyar manager of Alagiyamana valan flower-garden and Alagiyamanavalan *matham* at Tirumala and that Vanamamalai Jiyar was the disciple of Ramanuja *Jiyar* and dated 27<sup>th</sup> January 1542 A.D.

Yet another interesting inscription engraved on the north wall of the second prakara of Sri Govindarajasvami temple in Tirupati is dated 13<sup>th</sup> October 1546 A.D. It records that Koyil Kelvi Vanamalai Ramanuja Jiyar constructed a shrine on the eastern side of his matam situated in Sanidhi street of Sri Govindarajan in Tirupati and installed Sri Tiruvenkatamudaiyan an image of Sri Venkatesvara in it. He gifted a sum of 2000 *panam* was donated for his daily offerings as his *ubhaiyam*. The sum of 2000 *panam* for the improvement of tanks and channels in the temple villages. The grant was made during the time of Sadasivaraya.<sup>14</sup>

**ii) BHANDARATTAR-TEMPLE ACCOUNTANTS (KOYIL KANAKKU, TIRUNINRA-URUDAIYAN)**

The institution of these temple accountants (or) Tirunindra-ur-udaiyan was itself introduced for the first time in *Saka* 1379 A.D. As the interest yielding capital towards these charges, the sum invested in the *Sri-Bhandaram* this day by Alagappiranar Tirukkalikanridasar, one of the Sri Vaishnavas of Tirupati, is 400 *panam*, and that intrusted for the Appa-padi and Tirukkanamalai is 50 *panam*, aggregating to 450 *panam*. In consideration of the receipt of this 450 *panam*, the above articles as per the above account shall be continued to be supplied from the *Sri-Bhandaram*. Thus with the permission of the Srivaishnavas, this (document) is written by the temple accountant Tiruninra-ur-udaiyan. After this these temple accountants are found invariably in the epigraphs.<sup>15</sup>

The grant was made during the time of Sri Krishnadevaraya, dated 27<sup>th</sup> May 1519 A.D. It states that Tiruninra-ur-udaiyar, the temple accountants of Tirumala and Tirupati, invested 800 *nar-panam* at *Sri-Bhandaram*. The grant was made for propitiating Sri Govindapperumal with certain offerings on the prescribed days. <sup>16</sup>

Kuppa Venkatattarasu and Venkatatatturaivar Siddhaiyyan, the two temple accountants at Tirumala, invested 150 *nar-panam* at *Sri-Bhandaram* the gift was made for the purpose of certain offerings to be made to Sri Govindaraja and flag-Garuda. <sup>17</sup> It records that the inscription engraved on the west wall of the first *prakara* in Tirumala temple is dated 11<sup>th</sup> December 1519 A.D.

It is known from an inscription engraved on the north wall of the first *prakara* of Sri Govindarajasvami Temple in Tirupati is dated 26<sup>th</sup> November 1521 A.D. It records that Kuppa Venkatatturaivar, one of the temple accountants, invested 240 *nar-panam* at *Sri-Bhandaram*. The grant made for propitiating Tiruvali-Alvan (Sri Sudarsana) abiding in the big *gopuram* of the temple of Sri Govindaraja, with 30 *tirupponakam* on the 30 days Of Tiruppalli-eluchchi (as *Dhanurmasapuja*), occurring in the month of *Margali* and Sri Ramanuja with 30 *tirupponakam* on the 30 days of *Tiruppalli-eluchchi* (as *Dhanurmasapuja*), as *ubhaiyam*. <sup>19</sup>

Appakondar, son of Anganayakkar one of the temple accountants, donated the sum of 1,340 *nar-panam* at *Sri-Bhandaram*. The gift was made for the supply of articles for 33 *appa-padi* to be offered yearly to Sri Govindarajan and 2 *paruppuviyal-tirupponakam* to be presented while raising the flag Garuda during the *Vaikasi-Brahmotsavam* and *Ani-Brahmotsavam*. <sup>20</sup> The inscription is dated 7<sup>th</sup> February 1522 A.D.

One of the inscriptions from Tirupati is dated 22<sup>nd</sup> February 1523 A.D. It records that Srinivasan, son of Narayanan Tiruvenkatamudian and one of the temple accountants, constructed a *mandapam* in Tirupati and gifted a sum of 30 *nar-panam* paid into the temple treasury. The gift was made towards certain offerings to Sri Govindaraja during summer festival.<sup>21</sup>

During the reign of Krishnadevaraya times, an inscription engraved on the north wall of second story of the Padikavali-*gopuram* in the temple of Sri Govindarajaswami in Tirupati is dated 31<sup>st</sup> March 1524 A.D. It records that Srinivasan, son of Narayanan Tiruvenkatamudaiyar, of Tiruninraiur family and one of the temple accountants, granted a sum of 700 *nar-panam*. The gift was made for maintaining a water-shed in the *mandapam* situated on the southern side of Anaieru-*mandapam* constructed in front of the temple of Sri Govindaraja and the lights for the *mandapam*<sup>22</sup>

Kuppayyan, one of the Tirumala temple accountants, paid the sum of 3000 *panam* as the capital the gift was made for the purpose of presenting 120 *dosai-padi* yearly to Sri Govindaraja. The inscription found in the temple of Sri Govindarajaswami in Tirupati is dated 6<sup>th</sup> November 1528 A.D.<sup>23</sup>

It is known from an inscription engraved on the west and south walls of the first *prakara* in the temple of Sri Govindarajaswami in Tirupati is dated 2<sup>nd</sup> January 1530 A.D. It records that Villiyar, son of Venkatatturaivar and one of the Tirumalai temple accountants gifted 700 *nar-panam* into the temple treasury. The grant was made for the Margali nirattotsavam, a festival celebrated in the month of *Margali* for a period of seven days for Goddess Andal or Sri Godadevi in Tirupati. The gift was made during the reign of Sri Krishnadeavaraya.<sup>24</sup>

*Bhandarattar* -Temple accountants of Achyutaraya time are notable. One of the inscriptions engraved on the east and north side of Kumudapattai in the second *prakara* in Tirumala temple is dated 25<sup>th</sup> August 1535 A.D. It records that Andhakalam-Tirtar-Ulagappar, one of the Tirumala temple accountants, gifted a sum of 1,320 *panam* and that this was entrusted to the temple treasury. The gift was made for the supply of articles for 44 *dosai-padi* to be offered to Malaikuniyaninra Perumal and other deities on the prescribed festival days both at Tirumala and in Tirupati.<sup>25</sup>

Kuppa Venrumalaiyittar and Kuppa Venkatatturaivar, the temple accountants, donated 100 *panam*. The gift was made towards worship and offerings to be made to Sri Govindaraja and Udaiyavar (Sri Ramanuja) during *Adhyayanothsavam* on dated 16<sup>th</sup> January, 1537 A.D.<sup>26</sup>

The gift was made during the reign of Achutayaraya, and it engraved on the north base of the front *mandapam* in the first *prakara* Sri Govindarajaswami temple in Tirupati is dated 2<sup>nd</sup> January, 1538 A.D. It records that Tiruvanatalvan Kuppayyan, one of the Tirumala temple accountants, inaugurated *Rathasaptami* festival for Sri Govindapperaumal with a deposit of 700 *panam* for maintaining certain offerings.<sup>27</sup>

An inscription engraved on the west, north and east walls of the second story of the *Padikavaligopuram* in the temple of Sri Govindarajaswami in Tirupati is dated 6<sup>th</sup> January 1539 A.D. It states that Periasolai, son of Tiruninra ur udaiyan Samaiyar Govindarajan, one of the Tirumala temple accountants donated the sum of 3000 *nar-panam* into temple treasury. The grant was made for the purpose of conducting *Vasantotsavam* for Sri Govindaraja, commencing from the day of the star *uttarabhadra*, occurring in the month of *Panguni* and ending with the day of the star *Krittikai* (for five days).<sup>28</sup>

It is known from an inscription engraved on the south and west walls of the second story of the *Padikavali-gopuram* in the temple of Sri Govindarajaswami in Tirupati is dated 9<sup>th</sup> June 1539 A.D. It records that Tiruvanatalvar Kuppayan alias Sittayan, one of the Tirumala temple accountants, gifted 1,150 *panam* for the purpose of conducting *Gajendramoksham* festival in Tirupati and making offerings and blessing the Gajendra (elephant devotee), in front of the temple.<sup>29</sup>

The donors were Kuppavenkatarasa and Venkatatturaivar Siddhayyan, the Tirumala temple accountants, belonging to Tiruninrai ur udaiyar family. They gifted 1500 *panam* for maintaining daily offering to Sri Tiruvali Alvan (Sri Sudarsana or Chakrattaivan) enshrined in the big temple tower of Sri Govindaraja in Tirupati on dated 7<sup>th</sup> June 1540 A.D.<sup>30</sup>

One of the damaged inscriptions engraved on the south wall of the inner pradakshinam in the shrine of Parthasarathiswami in the first *prakara* of Sri Govindarajaswami temple at Tirupati is dated 20<sup>th</sup> January 1542 A.D. It records that Sriramayyan, son of Sriramappillai alias Adanandi Krishnayyan, for the purpose of providing offerings to Sri Govindarajan, Nachchimar, Sri Krishnan, Sri Sudarsana and Alvars, donated 56 *pon* which was paid into temple-treasury. The gift was also made in the temple villages harvest reaped there from, the following offerings shall be prepared and offered on the prescribed days as *ubhaiyam*. The gift was made during the reign of Achyutaraya.<sup>31</sup>

During the time of Sadasivaraya, Bhandarattar -Temple accountants played and important role. Another inscription engraved on the west wall of the third *prakara* in Tirumala temple is dated 5<sup>th</sup> February 1543 A.D. The donor Kuppavenkatattarasu, son of Devar vananga varuvar, was one of the Tirumala temple accountants, belonging to

Tiruninraiur family. He donated the sum of 1,282 *nar-panam* into temple-treasury for the purpose of Sri Alarmelmangai Nachchiar, Sri Varahasvami and other deities. The epigraph further states that the gift was made for the donors during the time of Sadasivaraya for the merit of his mother, Piramattal.<sup>32</sup>

It is known from an inscription engraved on the north wall of the second *prakara* of the temple of Sri Govindarajaswami in Tirupati is dated 16<sup>th</sup> February 1543 A.D. It records that Tiruvanantalvar Kuppayan of Kudipparambur village, one of the Tirumala temple accountants, entitled Tiruninra ur udaiyar. He donated 1500 *panam* for providing 1 *tirupponakam* to Sri Govinda Krishna and his consorts whom he installed in the shrine constructed by him situated to northern side of the Ayyangar tiruvidhi (modern north mada street) known as Sri Bashyakar's street with in the inner four streets of Sri Govindarajan in Tirupati.<sup>33</sup>

Tiruvanantalvar Kuppayan one of the Tirumala temple accountants residing in Kudipparambur village, gifted 2210 *panam* into the temple treasury for the preparation of 1 daily *tiruppanakam* to be made to Sri Govinda-Krishnan enshrined in Ayyangar street in Tirupati as night offerings. He also arranged certain offerings on all the *Rohini* days for the celebration of his birth star festival. The inscription further mentions that the gift was made for the merit of his mother Periyaperumal on dated 31<sup>st</sup> October 1545 A.D.<sup>34</sup>

During the time of Sadasivaraya, Periasolai, son of Samaiyar Govindan of Kottikkattar family, one of the Tirumalai temple accountants, gifted sum of 2240 *panam* as capital. The gift was made for the preparation of 30 *Danurmasa-puja* offerings, 1 daily *tirupponakam* and 1 *manohara-padi* to be presented to Sri Tiruvenkata Gopala Krishnan and

his two divine consorts installed by the donor in his *mandapam* in Tirupati on prescribed day the inscription is dated 18<sup>th</sup> November 1545 A.D. .<sup>35</sup>

Yet another inscription engraved on the north wall of the third *prakara* in Tirumala temple is dated 5<sup>th</sup> February 1546 A.D. It records that Kuppa Venkatattarasu, son of Devar vananga varuvar, one of the Tirumala temple accountants, donated the sum of 530 *nar-panam* into temple-treasury. The grant was made for the purpose of providing offerings to Sri Malaikuniyaninra Perumal and Sri Varahasvami as *ubhaiyam* by the following three persons viz., 330 *panam* by Kuppa Venkatattarasu, 150 *panam* by Bala Siddhayyan, son of Kuppa Venkatattarasu, and 50 *panam* by Pallavarayar Malaininra-Perumal, residing in Paramesvaramangalam.<sup>36</sup>

Kuppa Venkatattarasu and Venkatatturaivar Siddhayyan, sons of Devar Vanangavaruvar and accountants in the temple at Tirumala, donated 565 *panam*. The gift was made for the celebration of the Nurrandadi festival during Adhyayanotsavam conducted for Sri Govindarajan in Tirupati and he granted 100 *panam* for excavation of irrigation channel. Further, the epigraph states that the donor arranged for certain offerings to be made to Sri Venkatesvara on the day of *Sri Jayanthi* festival. The grant was made during the time of Sadasivaraya. The inscription engraved on the south wall of the second *prakara* of Sri Govindarajasvami temple in Tirupati is dated 11<sup>th</sup> March 1546 A.D.<sup>37</sup>

Another inscription engraved on the north wall of the second *prakara* of Sri Govindarajasvami temple in Tirupati is dated 25<sup>th</sup> October 1546 A.D. It records that, Periya-Solaiyan, son of Samaiyar Govindar of Kottikkuttur family was one of the Tirumala temple accountants. He constructed a *mandapam* in the Ramanujan street in Tirupati and installed Sri Tiruvenkata Gopala Krishnan as *ubhaiyam* of all the members of the Tirumala temple



accountants. As he made a gift of 2575 *panam*, for daily offerings, 13 monthly birth-star offerings and 14 special festival days offerings were arranged by the trustees of Tirumala temple in the name of all the 13 temple accountants.<sup>38</sup>

### iii) EKAKI – SRIVAISHNAVAS

*Ekaki Srivaishnavas*, Sattada- Ekaki-Srivaishnavas, Sattada Sri Vaishnavas were among the residents of Tirupati. They too were associated with different activities of the temples of Tirumala and Tirupati.<sup>39</sup>

One of the inscriptions engraved on the north wall of the first *prakara* in Tirumala temple is dated 17<sup>th</sup> August 1514 A.D. It records that Ekaki Tiruvenkatayyan, manager of Tiruvalipapappinan flower garden at Tirumala, donated the sum of 240 *nar-panam* into temple treasury for the supply of articles for 8 *atirasa-padi* to be offered to Malaikuniyaninra Perumal. The grant was made during the time of Sri Krishnadevaraya.<sup>40</sup>

The edict engraved on the west wall of the right side of the entrance of Nammalvar's shrine at Kapilathirtham, north of Tirupati is dated 4<sup>th</sup> May 1514 A.D. It records that Pattarpiran Ayyan was one of the Sattada Ekaki Srivaishnavas and a disciple of Paravasu Anna, of flower garden at Tirumala. He donated the sum of 150 *nar-panam* into temple-treasury in the presence of the *sthannattar* (trustees of the Tirumalai temple) for the preparation of 1 tiruvolakkam to be offered in the name of Kanninum Siruttambu Sirappu on the 11<sup>th</sup> festival day of *Adhyayanotsavam* celebrated for Nammalvar year after year in the month of Masi. The grant was also made for the improvement of the tanks and channels in the Nammalvar-pattadai situated in Ilamandiyam village.<sup>41</sup>

The inscription found on the west wall of the left side of the entrance of Nammalvar's shrine at Kapilathirtham, north of Tirupati is dated 21<sup>st</sup> October 1523 A.D. It states that Pattarpiran-Ayyan, one of the Sattada Ekaki- Srivaishnavas and a disciple Paravasu Anna, of flower garden at Tirumala, donated the sum of 300 *nar-panam* into temple-treasury. The grant was made in the presence of the *sthannattar* (trustees of the Tirumalai temple) for maintaining offering of half tiruvolakkam to Nammalvar as Kangulum-pagal sirappu on the 7<sup>th</sup> festival day of *Adhyaaynotsavam* celebrated in the month of Masi and half *tiruvolakkam* to Nammalvar on the 8<sup>th</sup> festival day of the said *Adhyayanotsavam* as Nedumarkkadimai-sirappu in the name of Paravastu-Annan as *ubhaiyam*. The gift was made during the time of Sri Krishnadevaraya.<sup>42</sup>

The epigraph states that the grant was made yearly for the merit of Devaraya Bhattar, son of Udayagiri Narasinga Bhattar during the time of the Sri Krishnadevaraya. It further records that Tiruvenkatayyan, one of the *ekaki* Srivaishnavas residing at Tirumalai, donated the sum. The gift was made for the purpose of providing 56 *tirupanyaram* (modern *vadai-paruppu*) and 56 *tirukkanamadai* (*manohara-padi*) to Sri Vitthalesvara Perumal on 56 days yearly viz., 12 days of Masa- sankramanam (first day of every month); 13 Amavasya (new-moon) days; 13 Purnima (full-moon days); 13 days of the star Tiruvadirai (Ardra); occurring every month, being the monthly birth-star of Udaiyavar (Sri Ramanuja).<sup>43</sup>

#### **vi) ACHARYA PURUSHAS (SPIRITUAL TEACHERS)**

During the period some epigraphs record gifts made by the Acharya purushas and spiritual teachers. *Acharyapurushas* (spiritual teachers) of different families resided in Tirupati. Apart from discharging their religious duties they donated money to the temples. In return of their services rendered to temples they received a share of *prasadam* from

respective temples. Of the *acharyapurushas* Kandadai Ramanujayyengar stands foremost during the Sri Krishnadevaraya period.<sup>44</sup>

The two centuries after the ascendancy of Pallavas happen to be the period of three Vaishnava acharyas who were actively connected with Tirumala. The first Acharya is Nathamuni and according to Guruparampara (traditional accounts of the lives of Alvars), he lived in the early part of the 10<sup>th</sup> century A.D. He visited Tirumala on pilgrimage. There is a shrine of Nathamuni Alwar in the street named after him.

The second Acharya is Nathamuni's grand son, Alavander, who visited Tirupati on pilgrimage. He found no satisfactory arrangement for supply of flowers to the temple and was on the look out for a suitable person who would brave the rigours of life on the hill, rear a garden and supply flowers needed for daily worship. One of his own grand sons, Tirumala Nambi volunteered for the services. Tirumala Nambi immediately took residence at Tirumala followed by his two unmarried sisters. He laid out a garden and raised such plants and flowers required for daily worship. He also undertook to get water every day from Akasaganga required for the daily ablution of the image.

The third acharya is Ramanuja Sri Ramanuja's association with Tirumala was intimate in many respects. His mother Bhupiratti was married to Kesava Somayaji of Sriperambur in Tirumala. It was in Tirumala that Sri Ramanuja studied and learnt Ramayana from his uncle Tirumala Nambi. Sri Tirumala Nambi's second son Tirukurukaippiran pillan was adopted by Sri Ramanuja as his son. It was Sri Ramanuja who came to Tirumala and established that the temple was a Vaishnava shrine. "Sri Venkatachala Itihasamala", a work compiled by one Anantarya contains a detailed account of Ramanuja's activities in Tirupati.<sup>45</sup>

Yet another inscription engraved on the north wall of Kaikkalareddi room in the first *prakara* of Sri Govindarajasvami temple in Tirupati is dated 11<sup>th</sup> April 1516 A.D. It records that Sirraiyyangar, grandson of Tiruvenkata-Chakravarti Ayyangar of Vatsa-gotra, Apastamba-sutra one of the *Acharya-Purushas* (spiritual teachers) residing in Tirupati-agaram (agraharam), donated 650 *nar-panam* into *Sri- Bhandaram*. The grant was made for the purpose of offering 13 *appa-padi* to Sri Govindarajan as *ubhaiyam* of the 13 days of the star *Mrigasirsha*; 1 *attirasa-padi* to be offered while the big car stands in its destination after procession during the *Vaikasi-Brahamotsavam*; 1 *attirasa-padi* to be offered in front of the house when car reaches the house and 1 *sidai-padi* to be offered in front of the house on the day of Uri-adi. The gift was made during the time of Sri Krishnadevaraya.<sup>46</sup>

Kandadai Madhavayyengar was the disciple and successor of Kandadai Ramanujayyengar, the manager of Ramamnujakutams established at Tirumala and in Tirupati, and the agent of the gold treasury of Sri Venkatesvara. He granted one full village of Tirumaladevipuram which was newly constructed by him and 1630 kuli of wet lands as tax free lands for the purpose of propitiating Sri Venkatesvara and Sri Govindaraja with certain offerings on the days prescribed.<sup>47</sup> The inscription is dated 28<sup>th</sup> November 1520 A.D.

In earlier times, the *Sabhaiyar* of Sukanur transacted all dealings relating to 's temple on Tirumala, and on the formation of the committee of management in the temple itself with a dozen persons, the *sthanattur*, the Tiruccukanur-sabha was represented on it by the three members of its council, while four individuals from the Tirupati Srivaisnavas, two *Jiyars* (or) *Mathadhipathis*, one *Nambi* (or) *Archaka* (or) priest of the temple, and two accountants (original resident of Tiruninraur, the modern Tinnanur, near Madras), were the other appointed members of the committee of the *sthanattar*. The *sthanattar* managed the affairs of

both temple on Tirumala and Govindarajasvami temple in Tirupati during the time of Sri Krishnadevaraya.<sup>48</sup>

It records that the *Sabhaiyar* (members of assembly) of Tiruchchukanur (Tiruchanur) belonging to different *gotras*, gifted the provision was made for offering daily to Karunakara Palli Konda Perumal, Sri Krishnan and Sri Ranganathan. Further, the inscription states that they prepared and installed an image of Hanuman and made provision for offering ablutions etc. on dated 23<sup>rd</sup> January 1512 A.D. The grant was made during the time of Sri Krishnadevaraya.<sup>49</sup>

An inscription engraved on the north wall of the second *prakara* in Tirumala temple is dated 20<sup>th</sup> November 1516 A.D. It states that Deyvattan arasu, son of Alagiya Perumal dasar of *Bharadvaja-gotra*, *Bodhayana-sutra* and one of the *Sabhiyar* (member of assembly) of Tiruchchukanur, donated 310 *nar-panam* into *Sri-Bhandaram*. The grant was made for the preparation of 3 *sidai-padi* to be offered to Malaikiniyaninra Perumal (processional deity of Sri Venkatesvara). A *mandapam* was constructed in the flower garden on every 7<sup>th</sup> festival day of the three *Brahmotsavams* viz., *Purattasi Brahmotsavam*, *Tai Brahmotsavam* and *Panguni-Brahmaotsavam* celebrated for Sri Venkatesvara. This grant was also made in the same king's period.<sup>50</sup>

One of the interesting inscription engraved on the north and south higher base of the Padikavali-*gopuram* in Tirupati temple is dated 20<sup>th</sup> September 1527 A.D. It records that Sriramayyan son of Velaikkadaindadasar alias Annavaiyar Anantayyan and one of the members of the assembly of Tiruchchukanur (Tiruchanur), donated 300 *nar-panam* into *Sri-Bhandaram*. The gift was made for providing 25 *dosai-padi* in every *ubhaiyam* on the prescribed days 8 *dosai-padi* to be offered to Malaikiniyaninra perumal while seated on

*Sesha-vahanam*. A *mandapam* was constructed on the northern side of front *gopuram* and southern side of the Svami-pushkarni. Interestingly the inscription further records that the grant was also made for 8 *dosai-padi* to be offered to Sri Krishnan on all the 5<sup>th</sup> festival days of 8 *Brahmotsavam*, occurring every year; 3 *dosai-padi* on the 3 car festival days in each year; 1 *dosai-padi* on the day of *Mukkoti-dvadasi*; 1 *dosai-padi* on the swing festival day; 1 *dosai-padi* on the day of hunting festival; 1 *dosai-padi* on the day of *Kartikai* festival; 1 *dosai-padi* on the day of *Yugadi* festival; 1 *dosai-padi* on the day of *Dipavali* festival, altogether 25 *dosai-padi* are to be prepared and offered every year.<sup>51</sup>

During the Achyutadevara times, Acharya purushas and Sabhaiyar are also made endowments to the temples. An inscription engraved on the right door-jamb wall of the first *gopuram* known as *padikavali-gopuram* of the temple of Sri Rama in Tirupati is dated 14<sup>th</sup> January 1530 A.D. It records that Kumara Ramanujayyengar was the manager of the Ramanujakutams at Tirumala and in Tiruapathi and the guardian (kartar) of the gold treasury of Sri Venkatesvara. He gifted constructed a wooden car for Sri Rama enshrined in Tirupati. The gift was made for the merit of the emperor Achyutaraya.<sup>52</sup>

The donor was Kandadai Ramanujayyengar the manager of the gold treasury of Tiruvenkatamudaiyan, Sri Venkatesvara, and the agent of Ramamnujakutams established at Tirumala and in Tirupati. He granted 8770 *nar-panam* for maintaining the occasional offerings to Sri Venkatesvara, Sri Govindaraja and Alvars abiding in Tirupati as *ubhaiyam* on dated 31<sup>st</sup> March 1530 A.D.. The gift was made during the time of Achyutaraya.<sup>53</sup>

It is known from an inscription engraved on the east wall south of first *gopuram* in the second *prakara* of Tirumala temple is dated 11<sup>th</sup> May 1530 A.D. It records that the donor, Sirraiyyengar, son of Siru Tiruvenkata Chakravarti Ayyangar, one of the Tirupati Acharya

purushas (religious teachers), donated the sum of 400 *nar-panam* into *Sri-Bhandaram*. The gift was made of maintaining of the occasional offerings of 9 *appa-padi* to be offered to Malaikiniyaninra-Perumal, on the 8<sup>th</sup> festival day during 9 *Brahmotsavam* every year, 1 *appa-padi* to be presented on the day of the star *Mrigasirsham*, occurring in the month of Adi, being the annual birth-star of Komandur Siru Tiruvenkata Chakravarti Ayyangar. Thus in all 10 *appa-padi* to be prepared as *ubhaiyam*. This gift was also made during the time of Achyutaraya.<sup>54</sup>

An inscription engraved on the north wall of the second *prakara* of Tirumala temple is dated 16<sup>th</sup> August 1534 A.D. It states that Kandadai Ariya Ramanuja Ayyangar one of the Tirupati *Acharya-purushas* donated the sum of 1200 *pon* (gold coins) as the capital. The grant was made for propitiating Sri Venkatesvara with 2 *tirupponataligai* and Sri Govindaraja with 6 *tirupponaka-taligai* daily as *ubhaiyam*. This gift was also made during the time of Achyutaraya.<sup>55</sup>

Malayannan, son of Velaikkadainda Perumal Srinivasar and Ramayyan, son of Periya Perumal of Ogari village, both belonging to *Kasyapa-gotra* and *Bodhayana-sutra* and members of assembly consisting 108 noblemen of Tiruchanur on dated 13<sup>th</sup> October 1538 A.D.. They donated the sum of 4851/2 *panam* was paid into the temple-treasury of Sri Venkatesvara for certain offerings to be offered to Sri Venkatesvara, Sri Govindaraja and Tiruvali-Alvan or Chakrattalvan on the prescribed day.<sup>56</sup>

One of the inscriptions engraved on the south wall of the third *prakara* of Tirumala temple is dated 8<sup>th</sup> June 1541 A.D. It records that Tiruvenkatattar was the daughter of Siru Tiruvenkata Chakravarti Ayyangar belong to *Vatsa-gotra*, *Apastambha-sutra* and *Yajus-sakha*, one of the Tirumala *Acharya-purushas*. She donated the sum of 300 *nar-panam* into

the temple treasury for 30 *tirupponakam* to be offered to Sri Venkatesvara on 30 days of Tiurppalli eluchchi, occurring in the month of Margali, as Dharnurmasa puja and 30 *tirupponakamtaligai* to Sri Govindarajan on the 30 days of *Tiruppalli-eluchchi*, occurring in the month of Margali, as Dhanurmasa-puja; in total 60 *tirupponakam* shall be prepared and offered both at Tirumala and in Tirupati as *ubhaiyam*.<sup>57</sup>

In the time of Sadasivaraya, acharya purushas made lavish grants to the temples in and around Tirumala and Tirupati. One of the inscriptions engraved on the east wall of the entrance of Sri Ramanuja's shrine in the temple of Sri Govindarajasvami in Tirupati is dated 1<sup>st</sup> September 1543 A.D. It records that Anandampillai Appayyengar was the son of Singamayyengar of *Bharadvaja-gotra*, *Apastamba-sutra* and *yajus-sakha*, one of the Acharya-purushas, residing in Tirupati. He gifted the sum of 500 *nar-panam*, which was deposited into the temple-treasury, for maintaining certain offerings to Sri Venkatesvara, Sri Govindarajasvami on the days of *Kanninun-Siruttambu*-festivals, occurring during *Adhyayanotsavam*, celebrated in the temples at Tirumala and in Tirupati as *ubhaiyam*. The grant was made during the time of Sadasivaraya.<sup>58</sup>

Another inscription engraved on the south wall of the Kalyana-*mandapam* in the first *prakara* of Tirumala temple is dated 22<sup>nd</sup> October 1544 A.D. It states that Ramanuja Timmaiyyan donated the sum of 500 *nar-panam* into the temple-treasury for certain offerings 2 *tiruvolakkam taligai* to Sri Venkatesvara during *Adhyayanotsavam*. This grant was also made in the same king period.<sup>59</sup>

An inscription engraved on the north wall of the third *prakara* of Tirumala temple is dated 5<sup>th</sup> July 1545 A.D. It records that Kandadai Srirangacharyar, son of Kandadai Bhavanacharyar, belongs to *Vadhula-gotra*, *Apasthamba-sutra* and *Yajus-sakha*. He gifted



1500 *panam* into the temple treasury for the following offerings 30 *dosai-padi*, viz., 21 *dosai-padi* to be offered to Sri Venkatesvara and Sri *Utsavamurthi* yearly in the temple at Tirumala and 9 *dosai-padi* to Sri Govindarajan, Sri Krishnan and Udaiyavar on the prescribed days yearly in the temple in Tirupati in his name.<sup>60</sup>

The epigraph engraved on the north wall of the second *prakara* of Govindarajasvami temple in Tirupati is dated 3<sup>rd</sup> June 1547 A.D. It records that Srinivasayyengar, son of Sottai Ettur Tirumalainambi Kumara Tattayyengar belongs to Sathamarsana-*gotra*, Apastamba-*sutra* and Yajus-*sakha*, one of the Tirumala Acharya-purushas. He granted Periya Ekkalur village situated in Gutti-*sirmai* yielding an annual income of 2000 *chakram-pon* (gold coins) which he received previously from Sadasivaraya Maharaya with libations of water with its copper plate documents for conducting Pallavotsavam festival at Tirumala, daily offerings *Adhyayanotsavamubhaiyam*, Masi *Brahmotsavamubhaiyam* in Tirupati and Margali-*Nirattotsavamubhaiyam* for Andal or Sri Godadevi as his Kainkaryam or *ubhaiyam*.<sup>61</sup>

The edict found in Tirupati is dated 1562 AD It records that Sottai Ettur Tirumalai nambi Srinivasayyengar, son of Tirumala nimbi Kumara-Tattayyengar belonging to Sathamarsana-*gotra*, Apastamba-*sutra* and Yajus-*sakha* and one of the Tirumala Acharya-purushas (religious teachers), constructed a *mandapam* in front of his house at Tirumala and made certain offerings while Sri Venkatesvara *Utsavamurti* and his consorts were seated in the above said *mandapam* during Brahmotsavam and other occasions occurring every year. The inscription further states that he instituted a new –*Brahmotsavam* for Govindarajan in his name.<sup>62</sup>

#### vi) VAIDIKA-BRAHMANAS:

Many epigraphical records mention the grants made by the *Vaidika-Brahmanas*. The following grants were made during the time of Sri Krishnadevaraya. An inscription engraved on the west wall of the second *prakara* of Tirumala temple is dated 28<sup>th</sup> October 1504 A.D. It states that Ramanuja Timmaiyyangar, donated 360 *panam* into *Sri –Bhandaram* offering the following *padi* on the prescribed days, 7 *atirasa-padi* to be offered to Processional deity of Sri Venkatesvara while seated in the *mandapam* in the Ramanuja street at Tirumala on each of the 7<sup>th</sup> festival day of 7 *tirukkodi-tirunal* (*Brahmotsavam*) celebrated for Tiruvenkatamudaiyan, thus totaling, for all these 12 *atirasa-padi*, 4 *dadhyodanam*, areca-nuts, betel-leaves and *chandanam* (sandal paste).<sup>63</sup>

The inscription records that Dharmapuram Sittamu setti, one of the merchants residing in Narasingarayapuram, a suburb of Tirupati, donated 3,500 *nar-panam* into *Sri–Bhandaram*. The gift was made for maintaining offering towards one *nayuka-taligai* and one *appa-padi* to Sri Venkatesvara, pulugu kappu murai along with the pachchi-karpuram and kasturi after performing the pulugu kappu function to Alamelmangai Nachchiyar on Fridays.<sup>64</sup> The inscription is dated 1<sup>st</sup> March 1506 A.D.

It is known from an inscription engraved on the west wall of the second *prakara* of Tirumala temple is dated 4<sup>th</sup> September 1506 A.D. It records that Ramanuja Aiyyar son of Sathakopa dasa-Narasingaraya Mudaliyar, gifted 1,200 *panam* for offering 1 *tirupponakam* to be prepared and offered daily to Sri Venkatesvara, as *ubahiyam*. The gift was also made for offering sugiyan-padi to Sri Krishna in front of the house on every 5<sup>th</sup> festival day of Vaikasi-tirunal and Ani-tirunal celebrated for Sri Govindaraja and 1 *palam* of *chandanam*, etc.<sup>65</sup>

Uddanadarayar Ulagappan of Satyashdha-*sutra* and Haritha-*gotra* was one of the Srivaishnavas residing at Tiruvennainallur. He donated the sum of 680 *nar-panam* into the *Sri-Bhandaram* for the purpose of providing 21 *padi* in all to be offered as polyuttu to Sri Venkatesvara in his *mandapam* during the 7 *Brahmotsavam*, Vishvaksena and Sri Govindaraja with certain offerings on certain festival days.<sup>66</sup> The inscription is dated 12<sup>th</sup> October 1506 A.D.

Yet another inscription of same donot, one of the Srivaishnavas residing at Tirupati he deposited 1,320 *nar-panam* for maintaining offerings daily, and occasional to Sri Venkatesvara at Tirumala and Sri Rama and Sri Sundaramurthi in Tirupati on dated 2<sup>nd</sup> June 1507 A.D.<sup>67</sup>

One more inscription of Uddandarayas Ulagappan belonging to Satyashadha-*sutra* and *Harita-gotra* was one of the Srivaishnavas residing at Tirupati. He donated the sum of 2,075 capital into *Sri-Bhandaram* as a poliyuttu, with the object of propitiating Tiruvenkatamudian with 1 *tirupponakam* each day as *ubhaiyam*, certain offerings to Sri Vishvaksena and Sri Rama on the prescribed days.<sup>68</sup> The inscription is dated 19<sup>th</sup> September 1508 A.D.

A short inscription engraved on the south wall of the second *prakara* of Tirumala - temple is dated 19<sup>th</sup> September 1508 A.D. It records that Narasimharaya Mudaliyar Ramayyan and Timmayyan, belonging to *Haritha-gotra* were Srivaishnavas residing at Tirupati. They donated the sum of 1,900 capital into *Sri-Bhandaram* as a poliyuttu, certain offerings on prescribed days on festival occasions to Sri Venkatesvara and certain other deities.<sup>69</sup>

One more inscription of same donor, Narayanayyan, son of Tattvavadi Timmanayyan, belongs to Gautama-*gotra*, Apastamba-*sutra*, and a resident of Agaram Kampasamudram situated in Padaividu-rajaya. He granted the village Tivalaipundi one of the *Srotriyam* villages belonging to Nayakatanam-*sirmai* and situated in Kondavali-*sirmai*, for the purpose of providing an offering of 3 *tirupponakams* daily to Sri Venkatesvara as poliyuttu. The gift village is stated to have been situated in his *nayakatanam– sirmai*. It further records that he also gifted another village Gangalapundi to provide three *payasa-harivana* plates to the Lord .<sup>70</sup>The inscription is dated 26<sup>th</sup> July 1514 A.D.

Another inscription engraved on the north wall of Tirumalai temple is dated 26<sup>th</sup> July 1514 A.D. It records that Narayanayan devar, son of Tattvavadi Timmanagal belongs to Gautama-*gotra*, Apastamba-*sutra*, residing at Agaram Kampasamudram granted the village Gangulapundi, one of the *Srotriyam* villages belonging to Nayakatanam-*sirmai* and situated in Kondavali-*sirmai*. The grant was made for the purpose of three payasa-harivana plates to be offered daily to Sri Venkatesvara as *ubhaiyam*. The inscription further states that authorises the collection of the gold and grain taxes from the village and they are bound to supply the required articles for the daily offerings from the temple-store. Deducting  $\frac{1}{4}$  as the donor's share from the offered *prasadam*, the remaining  $\frac{3}{4}$  of the *prasadam* shall be distributed during the time of forenoon distribution.<sup>71</sup>

Tiruvenkatadasar alias Anusandhanam Udaiyavar Koyil Annan, the disciple of Pallikondaperumal Emperumanar Jiyar and the manager of Teyvanayakan flower garden at Tirumala. He gifted 2,000 *nar-panam* into the *Sri-Bandaram* for maintaining to Tiruvenkatamudaiyan as *ubhaiyam*, 8 *attirasa-padi* to be offered to Malaikiniyaninra perumal in tiruppu-*mandapam* situated in Teyvanayakan flower garden on every 7<sup>th</sup> festival

day during 8 *tirukkodi-tirunal* (*Brahmotsavams*) celebrated for Sri Venkatesvara in each year.<sup>72</sup> The inscription is dated 17<sup>th</sup> August 1514 A.D.

It is known from an inscription engraved on the north wall of the first *prakara* in the temple of Sri Govindarajasvami in Tirupati is dated 20<sup>th</sup> November 1524 A.D. It states that the donor Pendili-Koduku Chennaiyyan, son of Narasingaiyyan belongs to Haritha-*gotra*, Apastamba-*sutra* and Yajus-*sakha*. He granted the village, Hanumani-gunta for the purpose of propitiating Sri Venkatesvara with one *appa-padi* daily and Sri Govindarajan with six *tirupponakam* daily. The gift was made for the merit of Tirumalamman, daughter of Saluva Govindaraja<sup>73</sup>

The following inscriptions records the gifts made during the time of Achyutadevaraya. An inscription engraved on the west wall of the second *prakara* in Tirumala temple is dated 29<sup>th</sup> December 1530 A.D. It records that the donor Salaipakkam Nagaiyar, son of Mantravadi Madarasar belonging to Kasyapa-*gotra*, Apastamba-*sutra*. He granted Muttukkur village situated in Gankikotti-sirmai for the purpose of propitiating Sri daily with 7 *tirupponakam*. The grant was made for the for the merit of Tirumalamman<sup>74</sup>

One of the interesting inscriptions engraved on the south wall of the third *prakara* in Tirumala temple is dated 17<sup>th</sup> June 1534 A.D. It records that Trivedi Mahadeva Somayaji, son of Lingabhatar belongs to Haritasa-*gotra*, Apasthamba-*sutra* and Yajus-*sakha* residing in Revanur village. He granted Valitirati village, situated in Viluppura-*sirmai* in the province of Tiruvadi, yielding an annual income of 250 *rekhai-pon* for the purpose of providing 14 *vellai-tirupponakam* to Sri Venkatesvara daily as *ubhaiyam*. The inscription further records that the grant was previously granted to him by Ranahattar.<sup>75</sup>

The donor Vengalaiyyar son of Attakkur Yagfisan, belonging to *Haritha-gotra*, *Apasthamba-sutra* and *Yajus-sakha*, donated the sum of 1,500 *panam* which was paid into the temple treasury for the daily offering of one *tirupponakam* to Sri Venkatesvara at Tirumala on dated 25<sup>th</sup> August 1535 A.D.<sup>76</sup>

The epigraph engraved on the north wall east of Yamunaithuraivar *mandapam* in the second *prakara* of Tirumala temple is dated 4<sup>th</sup> November 1535 A.D. It records that Mallarasar Nagaragal, son of Anantarasar belongs to *Vaisistha-gotra*, *Apasthamba-sutra*, the disciple of Papavinasam Ayyagal or Papavinasam Sriramayyengar, residing in Vijayapuram (Bijapur). He donated the sum of 1,365 *panam* which was paid into the temple treasury for the daily offerings 4 *tirupponakan* to Sri Venkatesvara and 12 *appa-padi* yearly, to Malaiyappasvami while seated in his *mandapam* during 10 Brahmotsavam at Tirumala.<sup>77</sup>

During the time of Achuthadevaraya, Malaiyappan, son of Tirumalai Battar, belonging to the *Vishnuvardhana –gotra*, *Asvalayana-sutra* and *Rik-sakha*, residing at Yandilur. He granted Panchavanmadevi village yielding an annual income of 140 *rekhai-pon*, situated on Tiruvadi-rajyam for the purpose of propitiating Sri Venkatesvara with one *tirupponakam* daily as *ubhaiyam*.<sup>78</sup> The record is dated 26<sup>th</sup> December 1535 A.D.

The interesting epigraph engraved on the north wall of the third *prakara* of Tirumala temple is dated 6<sup>th</sup> January 1536 A.D. It records that Govinda Panditar, son of Vitthoji Panditar of Sahavasi family, belongs to *Laugakshi-gotra*, *Asvalayana-sutra* and *Rik-sakha*, residing at Vedakottai. He granted Achyutarayapuram yielding an annual income of 600 *rekhai-pon*, situated near Sagavari village in the province of Gandikottai for providing 3 *vallai-tirupponakam* daily to Sri Venkatesvara and 9 *appa-padi* to Malaikuniyaninra Perumal

while seated in the *mandapam* constructed in the garden at Tirumala on all the 7 festival days during 9 Brahmotsavam *asubhaiyam*.<sup>79</sup>

One of the inscriptions engraved on the north wall of the third *prakara* of Tirumala temple is dated 16<sup>th</sup> March 1536 A.D. It records that Ramanujadasar, the disciple of Kandar Appaiyengar, residing at Umberkonao village, granted 1,200 *nar-panam* paid into the temple-treasury for offering 20 *iddali-padi* to Sri Venkatesvara and Govindarajan yearly.<sup>80</sup>

Another inscription engraved on the south wall of the third *prakara* in Tirumala temple is dated 19<sup>th</sup> March 1536 A.D. It records that Mandalam (Ayyangar), son of Venkatatturaivar belongs to *Kausika-gotra*, *Apastambha-sutra* and *Yajus-sakha*, residing in Prantur village. He granted 650 *nar-panam* is the sum paid and 60 *nar-panam* by Govindayyan, altogether 710 *nar-panam* for providing 13 *iddali-padi* offerings to Sri Venkatesvara on all the days of his monthly birth-star and 12 *tirupponakam* to Sri Rama abiding in Tirupati, on the day of Sri Rama Navami festival.<sup>81</sup>

An inscription engraved on the north wall of a room and west verandah of the old kitchen in the temple of Sri Govindarajasvami in Tirupati is dated 16<sup>th</sup> March 1536 A.D. It states that Tirumalai Appar, son of Manavalayyan belonging to *Kausika-gotra*, *Apastambha-sutra* and *Yajus-sakha*, residing in Prantur village. He gifted 330 *nar-panam* which is the sum paid into temple- treasury providing the offerings to Sri Venkatesvara, Sri Govindaraja and Sudikkodutta-Nachchiar as *ubhaiyam*.<sup>82</sup>

Another inscription engraved on the south base of the first *gopuram* in the temple of Sri Govindarajasvami in Tirupati is dated 2<sup>nd</sup> February 1537 A.D. It records that Paradesi Tiruvenkatayyan, the disciple of Alagiya Manavala Jiyar, gifted 460 *panam* in commemoration of the Adhyayanotsavam for five Alvars (in every year) 5 *appa-padi*, 5

pativattam (sacred cloths) etc., which were provided to be offered to Sri Venkatesvara first and then to these 5 Alvars and Udaiyavar abiding in Tirupati temple. The gift was also made for certain offerings to Tiruvali-alvan (Chakrattalvan) during Vaikasi and *Ani Brahmotsavam* in Tirupati.<sup>83</sup>

An inscription engraved on the west wall of the third *prakara* in Tirumala temple is dated 7<sup>th</sup> June 1539 A.D. It states that Alvan-koyil Tiruvenkata Ayyan, disciple of Appa, who was the manager of Malaikiniya ninra perumal flower garden at Tirumala. He donated the sum of 2,300 *nar-panam* in to the temple treasury providing the offerings to Tiruvenkatamudaiyan, Malaikuniyaninra-Perumal, Nachchimar and Senai Mudaliyar as *ubhaiyam*.<sup>84</sup>

Another inscription engraved on the south wall of the third *prakara* in Tirumala temple is dated 6<sup>th</sup> December 1539 A.D. It records that Nagara Panditar son of Ananta Panditar of *Vasishtha gotra* and *Asvalayana-sutra*, residing at Vijayapuram (Bijapur) and the disciple of Papavinasam Ayyagal. He donated the sum of 3240 *nar-panam* to the temple treasury providing the following 36 *appa-padi* offerings to be made on the stipulated days as *ubhaiyam*.<sup>85</sup>

An inscription engraved on the north wall of the third *prakara* in Tirumala temple is dated 1<sup>st</sup> May 1540 A.D. It states that Venkatadri Bhattar, son of Yendalur Tirumalai Bhattar, belongs to *Vishnuvardhana-gotra* and *Asvalayana-sutra*. He granted the sum of 6000 *nar-panam* to the temple-treasury for the purpose of Propitiating Tiruvenkatamudaiyan Sri Venkatesvara with 4 *tirupponakam* daily as *poliyuttu (ubhaiyam)*.<sup>86</sup>

Another inscription engraved on the south door-jamb wall of Padikavali *gopuram* of Sri Govindarajasvami Temple in Tirupati is dated 1<sup>st</sup> May 1540 A.D. It records that



Venkatadri Ayyan, son of Yendalur Tirumalai Josyar belongs to *Vishnuvardhana-gotra and Asvalayana-sutra*. He donated the village Gollappalli situated in Ramapura-sirmai belonging to *Panga-nadu* in the province of Udayagiri, yielding an annual income of 120 *rekhai-pon* as Tiruvidaiyattam (the temple village of Sri Venkatewara). The gift was made for maintaining offerings to Sri Govindapperumal with 8 *vellai-tiurpponakam* daily as *ubhaiyam*.<sup>87</sup>

One of the inscription engraved on the south base of Padikavali *gopuram* in Tirumala temple is dated 1540 A.D. It records that Ulagappan...son of Settalur Ponnambalanadhar belongs to *Kausika-gotra and Asvalayana-sutra*. He donated the sum of 800 *nar-panam* to the temple treasury for the expenses connected with the worship and Dhanurmasa-puja offerings to Sri Venkatesvara, Sri Varahasvami and Sri Sudarsana.<sup>88</sup>

The following grants were made by the same person during the time of Sadasivaraya. One of the interesting inscriptions engraved on the north wall of second *prakara* of Sri Govindarajasvami temple in Tirupati is dated 14<sup>th</sup> June 1544 A.D. It records that Bhashyakara Ramappayyar, son of Periya Timmarasayyar belongs to *Parasara-gotra, Apastamba-sutra* and *Yajus-sakha*, and that he granted the income of 3 villages, viz., Chirala, Perala and Andupalle, yielding an annual income of 150 *rekhai-pon* (gold coins) granted previously to the temple of Sri Venkatesvara by his father Periya Timmarasayyar which was stopped. Then the donor, Bhayakkara Ramappayyar granted this day in its stead the first half of the village Kulattur, yielding an annual income of 150 *rekhai-pon* and another gift of a village Koppoli with an income of 350 *rekhai-pon* which was also made. In this manner the donor granted 1 ½ villages for certain offerings to be made as *ubhaiyam*.<sup>89</sup>

Another inscription engraved on the right wall of the Padikavali *gopuram* Tirumala temple is dated 21<sup>st</sup> March 1545 A.D. It records that Attakuru Singarayya, son of

Kondamaraju Timmayya, who was the son of Sirivaram Sthala-karnam Bhimaraju, belongs to *Srivatsa-gotra, Asvalayana-sutra and Rik-sakha*. He granted the sum of 150 *panam* for maintaining certain offerings during daily *tirumanjanam* celebrated for Sri Venkatesvara in the temple at Tirumala hills.<sup>90</sup>

An inscription engraved on the west wall of the third *prakara* in Tirumala temple is dated 1<sup>st</sup> May 1545 A.D. It states that Vangipuram Tiruvenkatayyan granted the village, Kattilapattu, situated in Mugappura-sirmai, belonging to Penukonda province, yielding an annual income of 35 *rekhai-pon* as *tiruvidaiyattam* (the temple village of Sri Venkatesvara ). The grant was made for the purpose of propitiating Sri Malaikuniyaninra Perumal with 50 *atirasa-padi* as *ubhaiyam*.<sup>91</sup>

Another inscription engraved on the east (upper base) in front of the Padikavali – *gopuram* in Tirumala temple is dated 2<sup>nd</sup> February 1545 A.D. It records that Settalur Kuppayyan, son of Settalur Appan belongs to *Kousika-gotra, Apastamba-sutra, and Yajus-sakha*, residing in Payanravettu Agaram. He donated the sum of 2550 *panam* providing for 1 daily offerings to Sri Venkatesvara and 30 *pongal –taligi* on the 30 days of Margali month. He also arranged for 1 *paruppuviyal-padi* and 1 *manohara-padi* on the day of his annual birth star. The inscription further records that he also made arrangements for 30 Dhanurmasa-puja offerings to Sri Govindaraja and 1 *manohara-padi* to Sri Vitthalesvarar on the prescribed days.<sup>92</sup>

IA n inscription engraved on the north wall of the third *prakara* in Tirumala temple is dated 15<sup>th</sup> August 1548 A.D. It states that Ettur Srinivasan of Harita-gotra and Apastamba-sutra residing in Kunjappanallur village, donated the sum of 450 *panam* which was paid into

temple-treasury of Sri Venkatesvara . The gift was made for the purpose of providing certain offerings on the days of Sri Jayanti, Dipavali, Yugadi and certain festival days.<sup>93</sup>

#### **Vii) POETS, MUSICIANS AND MADHAVA TEACHERS**

An inscription engraved on the north wall of the shrine of Sri Varadarajasvami in the first *prakara* in Tirumala temple is dated 27<sup>th</sup> June 1512 A.D. It records that Kuppayani, daughter of Ranjakam Srirangaraja, donated 1,000 *nar-panam* which was deposited for providing Sri Venkatesvara with one daily *tirupponakam* offering.<sup>94</sup>

Another inscription engraved on the south wall of the first *prakara* in Tirumala temple is dated 27<sup>th</sup> June 1512 A.D. It states that Srirangaraja, son of Kuppayani, Ranjakam Tirumlainathar, gifted Eralappundi village near the Velumapuram and situated in Madanallur-sirmai, as poliyuttu. The gift was made for an offering of 1 tiruppannakam daily offered to Lord Venkataeawar. It consists of 1 marakkal of rice, 1 alakker of green self vegetables, curds and eppew with be offered to the said tirupponakam.<sup>95</sup>

One of the Inscriptions engraved on the north wall of the melam-room in the first *prakara* in Tirumala temple is dated 30<sup>th</sup> November 1517 A.D. It records that Talilpakkam Tirumalaiyyangar Srirangaraja, son of Annamaiyyangar, of Bharadvaja-gotra and Asvalayana-sutra, donated 1,500 *nar-panam* paid into temple treasury for providing 1 *tirupponakam* to Sri Venkatesvara as *ubhaiyam*.<sup>96</sup>

During this period another acharya comes to notice by the name of Sri Vyasarayaswami a Madhavacharya. With regard to his association with Tirupati, one Somanatha in his work “*Sri Vyasa yogi Charitam*”, gives details about his activities at Tirupati. He also gifted donated money to the Tirumala and Tirupati Temples.<sup>97</sup>

One of the Inscriptions engraved on a slab lying in front of Vyasarayar's *mathas* in the Govindarajasvami north mada street in Tirupati is dated 12<sup>th</sup> January 1524 A.D. It registers *Srimat*-Vyasatirtha Sripada Udaiyar, the title of *Srimat* Paramahamsa-parivrajakacharya, and *Srimat*-Vaishnava-siddhanta-prati-shtahpanacharya. It is acknowledged by the Trustees of Tirumala temple that he (Vyasarayar) is authorized to build his own Vyasarayar matam in the north mada street in Tirupati and entitled to receive the donor's share of the prasadam offered in the name of Sri Krishnadevaraya.<sup>98</sup>

Another inscription engraved on the same place and same date, records that Krishnadevaraya Maharaya granted the house –site for building Vyasarayar matam at Tirumala and also issued an edict to receive his share of the prasadam for the use of Vyasarayar's matham.<sup>99</sup>

An inscription is engraved on the same place and also same date. It records that a gift of 61/2 villages and the right of collecting a tax over another village by Krishnadevaraya in favour of the temple of Sri Venkatesvara and the house-site to Vyasarayar for building matam both at Tirumalai and in Tirupati.<sup>100</sup>

Another inscription is also found in the same place and is dated 8<sup>th</sup> November 1524 A.D. It records that same donor also paid 1,400 *nar-panam* for certain offerings to Sri Venkatesvara and Sri Govindaraja on the prescribed days, and 354 *appa-padi* to be prepared and offered every year both at Tirumala and in Tirupati as *ubhaiyam*.<sup>101</sup>

An inscription engraved on west Kumuda-pattai basement in the first *prakara* of the Temple of Sri Govindarajasvami in Tirupati is dated 2<sup>nd</sup> April 1528 A.D. It states that Srimat Vyasa tirtha Sripada udaiyar, who had the title of Srimat paramahamsa parivrajakacharya, donated Oddmpattu village for the purpose of conducting festival to Sri Govindaraja on every

full-moon day authorized to collect the 60 *rekahai-pon*, being the annual income of the above said village as *ubhaiyam*.<sup>102</sup>

An inscription engraved on the north wall of the second *prakara* in Tirumala Temple is dated 31<sup>st</sup> October 1530 A.D. It records that Tallapakkam Tirumalai Ayyangar, son of Annamaiyyangar, belongs to *Bharadvaja-gotra, Asvalayana sutra and Riksakaha* and that he granted 41/2 villages, Rayalappadu village situated in Avukku-sirmai; Somayajulapalle village situated in the Kalava-sirmai attached to the Muttalur village; Kattamuvripalle village situated in Tuvur Kanchigunta-sirmai in the sub-district of Mulikkinadu; Tippanapalle village situated in the above mentioned Tuvur Kanchi-gunta-sirmai and half the village of Erraguntayappalli situated in Siruvolur-sirmai. The grant was made for the purpose of propitiating Sri Venkatesvara and Malaikuniyaninra processional deity of Sri Venkatesvara Perumal with offerings on the prescribed days.<sup>103</sup>

Another inscription engraved on the north wall of the second *prakara* in Tirumala Temple is dated 27<sup>th</sup> March 1532 A.D. It states that Tallapakkam Tirumalai Ayyangar, son of Annamaiyyangar belongs to *Bharadvaja-gotra, Asvalayana sutra and Riksakaha*. He granted 2 villages, yielding an annual income of 1000 gold-coins for daily propitiation with 40 *tirupponaka-taligai*, 1 *atirasa-padi* etc., to Sri Venkatesvara. The epigraph further states that arrangements were also made for the daily supply of 3 yagnopavitams (sacred threads) and 52 rose-water pots during civet-oil ablution to be conducted for Sri Venkatesvara on 52 Fridays every year.<sup>104</sup>

An inscription engraved on south door-jamb wall of Padikavali-*gopuram* in Tirumala temple is dated 17<sup>th</sup> May 1535 A.D. It records that Tallapakkam Tirumalai Ayyangar, son of

Annamaiyyangar, reconstructed the holy tank at Tirumala Hills, erected *Nirali-mandapam*, *gopuram* and other edifices for Sri Varahasvami at Tirumala.<sup>105</sup>

Another inscription engraved on the south wall of the third *prakara* in Tirumala Temple is dated 25<sup>th</sup> October 1537 A.D. It states that Tallapakkam Tiurmalai Ayyangar, son of Annamaiyyangar belongs to *Bharadvaja-gotra*, *Asvalayana-sutra* and *Rik-sakha*. He inaugurated a festival called *Vanabhajanam* to be conducted in the month of *Kartikai* at Tirumala. *sukhiyan-padi* and other offerings to Sri Venkatesvara and other deities were arranged to be offered through the grant of two villages, Maruvakarai and Kavanur yielding an annual income of 200 *rekhai-pon* for the purpose of propitiating Tiruvenkatamudaiyan.<sup>106</sup>

One of the interesting inscriptions found on the north wall of the second *prakara* in Tirumala temple is dated 15<sup>th</sup> January 1539 A.D. It records that Tallapakkam Periya Tirumalayyengar, son of Annamayyengar of *Bharadvaja-gotra*, *Asvalayana sutra* and *Riksakaha*. Interestingly the inscription further states that the donor purchased the gift viillage from Bukkaraya Thimmaraya The trustees of Tirumala temple were empowered to collect the income of 133 *varaham* from theHe granted Pallipuram village which was granted this day by the donor Periya Tirumalai Ayyangar for the benefit of the temple-treasury for the purpose of providing 1 *godhumai-tiruppanayara-padi* (wheat cake) to Sri Venkatesvara daily as his *ubhaiyam*.<sup>107</sup>

Another inscription engraved on the south wall of the third *prakara* in Tirumala Temple is dated 17<sup>th</sup> March 1539 A.D. It records that Tallapakkam Periya Tirumalayyengar, son of Annamayyengar of *Bharadvaja-gotra*, *Asvalayana sutra* and *Riksakaha*.he gifted 2000 *varaham* was deposited into the temple-treasury for the purpose of conducting a *Brahmotsavam* to Sri Venkatesvara in his name for a period of 13 days in the month of *Ani*

commencing from the day of the star Sravanam and ending with the day of star Mrigasirsham on which day he (the donor Tirumalayyengar) was born.<sup>108</sup>

An inscription engraved on the right door-jamb wall of the entrance of Sri Kalyana-Venkatesvarasvami temple at Mangapuram village (near Chandragiri) is dated 22<sup>nd</sup> March 1540 A.D. It records that Chinna Tirumalayangaru, son of Tallapaka Sri Peda Tirumalayangaru, had the title, Srimad-Vedamarga pratishtah-charya Sri Ramanuja Siddhanta-Sthapanacharya Sri Vedantaacharya Kavitarika-kesari and Sarangata-vajrapanjara. The donor reconstructed the ruined temple and reinstalled old images of Sri Kalyana svami, Nachchiyar (divine consort) Ananta, Garuda, Vishvaksena Perumal, Alwars, Udaiyavar (Sri Ramanuja), Purvacharyas (Kurattalvan, Sri Vedantadesika and others) Annamacharya (his own grandfather and preceptor) at Alamelumangapuram, situated (in Chandragiri) on the bank of the river, Vikalya, and near Devalatirtam, a holy 'Dasadhyaya' a part of Sri Rangamahatmyam – which was granted to the Tallapakam family.<sup>109</sup>

Another inscription engraved on the south wall third *prakara* in Tirumala temple is dated 25<sup>th</sup> January 1541 A.D. It states that Tallapakkam Periya Tirumalayyengar was the son of Annamayyengar of Bharadvaja-*gotra*, Asvalayana-*sutra* and *Rik-sakha*. He granted 2 villages, viz., Kuppam and Kilankunram, situated near Kavanur yielding an annual income of 300 *rekhai-pon* for the purpose of propitiating Sri Venkatesvara first with 4 *tiruponaka-taligai* and then to the *Sankirtana-Bhandaram* (a stone room in which the copper-plates of Sankirtanas of the Tallapakam poets are preserved in the first *prakara* of Tirumala temple). It further records that that he also gifted 450 *panam* for 30 *tirupponaka-taligai* to *Sankirtana-Bhandaram* during *Dhanurmasa-puja* as his service.<sup>110</sup>

One of the inscriptions engraved on the north wall of the second *prakara* of Sri Govindarajasvami temple in Tirupati is dated 19<sup>th</sup> March 1544 A.D. It records that Tallapakkam Periya Tirumalayyengar, son of Annamayyengar belongs to *Bharadvaja-gotra*, *Asvalayanasutra* and *Rik-sakha*. He donated the sum of 1020 *nar-panam* to the temple-treasury for the purpose of conducting Sattumurai festival during the Adyayanotsavam for Nammalvar enshrined in Alvar-tirtham in Tirupati.<sup>111</sup>

One of the interesting inscriptions engraved on the south wall of the third *prakara* in Tirumala temple dated 3<sup>rd</sup> July 1545 A.D. It records that as the income of Muttyalapattu village granted by him previously was stopped owing to certain circumstances. He gifted 157 *rekhai-pon* and 3 ½ *panam* was paid by him for some years for conducting his *ubhaiyam* during Ani-Brahmotsavam. It further states that when Sadasivaraya came to the throne of Vijayanagara empire, he applied for the renewal of the gifted village and obtained sanction from the emperor and Aliya Ramaraja.<sup>112</sup>

An inscription engraved on the north wall of the third *prakara* in Tirumala Temple dated 3<sup>rd</sup> July 1545 A.D. It records that the donation of 2,860 *nar-panam* was given by the same donor Tallapakam Tirumala Ayyengar to the temple –treasury as an additional fund for Vanabhojanam festival on the day of the star, Sravanam, occurring in the month of Kartikai every year, 12 *mandapam* were constructed in 12 personal names of the temple trustees and arrangements were made.<sup>113</sup>

Another inscription engraved on the south wall of the third *prakara* in Tirumala temple is dated 19<sup>th</sup> March 1544 A.D. It records that the same donor Tallapakkam Periya Tirumalayyengar, granted Gandama Timmapuram village which yielded an annual income of 100 *rekhai-pon* (gold coins) and paid 114 *rekhai* and 2 *panam* for maintaining daily offerings



to Sri Venkatesvara. It further states that 16 *rekhai* was also paid as capital by Pallibhattaryyan, one of his disciples in Tirupati for 1 *iddali-padi* and 2 *dosai-padi* to be offered while the temple –car reaches the front of the house of Tallapakam Tirumalayyanga during Ani-Brahmotsavam instituted by him in the temple at Tirumala.<sup>114</sup>

One of the epigraphs engraved on the north wall of the second *prakara* of Sri Govindarajasvami temple in Tirupati is dated 20<sup>th</sup> June 1546 A.D. It states that the same donor granted 2300 *nar-panam* to the temple-treasury for the purpose of propitiating Sri Lakshmi-Narayana Perumal installed in the Tirthavari-*mandapam*, situated on the bank of Alvar-Thirtham in Tirupati, with 409 *vellai-tirupponakam* as *ubhaiyam*.<sup>115</sup>

Another inscription is engraved on the on the same place and bears the same date .It records that Tallapakkam Tiruvenkatanathar, son of Tallapakkam Periya Tirumalayyanga, who was the son of Tallapakkam Annamayyanga, he instituted Kalyana Utsavam (marriage festival) for Sri Venkatesvara for 5 days in the month of Panguni through a grant of 2 villages, viz., Sandaluru situated in Kondavidu-sirmai yielding an annual income of 500 *Gatti varahan* (gold coins) and Mallavaram yielding an annual income of 120 *Gatti varahan*, as *tiruvidaiyattam*. The grant was made for the purpose of conducting Vaivahikotsavam (marriage festival) for Sri Venkatesvara for 5 days. The epigraph further states that arrangements were also made for certain offerings for Sri Alarmelmangtai-Nachchiyar and Sri Varahasvami on the days of Hunting festival, Panguni Uttiram festival etc. It further records that he also provided for certain offerings on the days of birth-stars and on the days of annual ceremony of his father, mother, grand-father, paternal uncle etc.<sup>116</sup>

Another inscription engraved on the south wall of the second *prakara* of Sri Govindarajasvami temple in Tirupati is dated 17<sup>th</sup> August 1546 A.D. It records that

Talilapakkam Siru Tirumalayyengar, son of Talilapakkam Periya Tirumalayyengar, for the merit of his father. He instituted Marriage festival for Sri Govindarajan for 5 days in the month of Chittirai. For the performing of Kalyanotsavam he granted the village Nediya. The epigraph further states that further, he made an additional gift of Vedumapakkam village, yielding an annual income of 200 *rekhai* (gold coins) for maintaining daily offerings to Sri Govindaraja, Sri Lakshminarayana Perumal at Alvar Thirtham and Sri Narasinga Perumal installed by him within the temple of Kattari Hanuman in Tirupati. It further mentions that certain festival offerings were also arranged for Sri Raghunadhan, Sri Govindarajan, Sri Achyuta Perumal and other deities as *ubhaiyam*.<sup>117</sup>

Another inscription engraved on the same place is dated 19<sup>th</sup> February 1554 A.D. It records that Tallapakkam Tiruvenadayyar, son of Siru Tirumala Ayyengar granted Devarayapalle village yielding an annual income of 470 *rekhai-pon* for his old and new *ubhaiyam* in the temple at Tirumala Tiruvangalappan. The inscription further states that he also arranged for Marriage festival for Sri Govindaraja in Tirupati as *ubhaiyam*.<sup>118</sup>

An inscription engraved on the same place is dated 13<sup>th</sup> January 1558 A.D. It records that the same the donor, Talilapakkam Tiruvenadayyar, granted Kottur village situated in Perambakkarajyam, yielding an annual income of 280 *rekhai-pon* (gold coins) to the temple-treasury of Sri Venkatesvara. He installed Sri Sudarsana on the bank of Sri Govindaraja pushkarini in Tirupati and made provision for daily offerings to this Sudarsana. The inscriptions further states that he also made certain offerings to Sri Govindaraja, Andal and other deities on the prescribed days as an additional *ubhaiyam*.<sup>119</sup>

## MERCHANTS

Several merchants lived in Tirupati, particularly in its suburbs Narasingarayapuram and Chandragiri. The former, being a prosperous temple town and the latter being the headquarters of a rajya, naturally became the centres of trade. Some of them were leading merchants and members of merchant guilds. *Kulatturlar* Pudolialvar Venkata setti Narayanan and Saranu setti were the members of the guild *Nagarattar*.<sup>120</sup>

An inscription engraved on the west wall of the second *prakara* of Tirumala Temple is dated 1<sup>st</sup> March, 1506 A.D. It records that Dharmapuram Sittamu Setti, one of the merchants residing in Narasingarayapuram, a suburb of Tirupati, donated the sum of 3,500 *nar-panam* paid into the *Sri-Bhandaram* (temple treasury) towards one *nayaka-taligai* (superior offering) and one *appa-padi* to be offered to Sri Venkatesvara during the pulugu kappu murai along with the pachchai karpuram and kasturi after performing the pulugukappu function of Alarmelmangai- Nachchiar on Fridays. The grant was made for the purpose of excavation of tank-fed channels in the *tiruvidayattam* (*devadana*) villages.<sup>121</sup>

Another inscription engraved on the north wall of the second *prakara* of Tirumala Temple is dated 4<sup>th</sup> October, 1507 A.D. It states that Tippu Setti, son of Udaiyar Devu Setti belongs to *Kundina* –gotra and that he is one of the merchants residing in Narasingarayapuram a suburb of Tirupati. He donated the sum of 8,305 *panam* which was paid into the *Sri-Bhandaram* for the maintenance of offerings to Sri Venkatesvara on the prescribed days as a poliyuttu during *Brahmotsavam*, to Sri Raghunathan, Kulasekharalvar, Nammalvar and Sri Ramanuja. The grant was utilized for the improvement of channels and tanks in temple villages.<sup>122</sup>

An inscription engraved on the north wall of the second *prakara* of Tirumala temple is dated 31<sup>st</sup> October, 1508 A.D. It records that Komattis headed by Pacchchai Lingu Setti belonging to *Paulastya-gotra*, Komati-class of Vaisya caste, He gifted 5,030 *nar-panam*, paid into the *Sri Bhandaram* as poliyuttu offerings on the stipulated days to conduct a festival for Senai Mudaliyar. 1 *tirupanakam* was offered to Tiruvenkatamudaiyam as the daily *ubhaiyam* of Pachchai – Linga-setti, 7 *appa- padi* offered at Komati *mandapam* in Malaikuniyaninran flower garden on every 7<sup>th</sup> festival day during the 7 *tirukkodi-tirunal*. The gift was made for the improvement of tanks and channels in the *Devadana* villages.<sup>123</sup>

Another inscription engraved on the south wall of the interior verandah of Tirumalairayar's *mandapam* and flour room in the second *prakara* of Tirumala temple is dated 15<sup>th</sup> September, 1512 A.D. It states that Pappusetti-Ayyan, son of Vandaiyaram Sennamu settiyar belonging to *Kaundinya-gotra*, one of the merchants of Narasingarayapuram, a suburb of Tirupati. He donated 2,500 *nar-panam*, paid into the *Sri-Bhandaram* and offered 39 *tiruponakam* to Tiurvenkatamudaiyan, one tiruvolakkam to be offered to Sri Govindapperumal as *ubhaiyam* during the Vaikasi-festival and Ani-festival, 2 *atirasa-padi* to be offered to Krishna rayan at the Alagiyasingar's temple situated in Srinivasapuram, on the 5<sup>th</sup> festival day during the Tiurkkodi-tirunal; 2 *attirasa-padi* to be offered to Govindarajan while seated on elephant vehicle at Anai-erru *mandapam* on the 6<sup>th</sup> festival day. The grant was made for improving the irrigation of tanks and channels in the *devadana* villages.<sup>124</sup>

An inscription engraved on the south wall of the second *prakara* of Tirumala temple is dated 27<sup>th</sup> November 1517 A.D. It records that Dharmapuram Sittamu Setti, son of Vengalu settiyar of Vettanagai rishi *gotra* and was one of the merchants residing in the

suburb of Narasingarayapuram. He donated 14,590 *nar-panam* paid into the *Sri Bhandaram* as *ubhaiyam* for the purpose of providing the following offerings of different kinds to Sri Venkatesvara, Sri Govindaraja, Sri Rama and other deities on the prescribed days. The gift was made for the improvement of tanks and channels in the temple villages.<sup>125</sup>

One of the interesting inscriptions engraved on the west wall of the second *prakara* in Tirumala temple is dated 27<sup>th</sup> November 1517 A.D. It records that Kondu Setti, son of Dharmapuram Tammu Setti, and one of the merchants residing in Narasingarayapuram, a suburb of Tirupati, authorized the collection of income from the second half of the village, Chintayapalli – the first half of which was granted by the donor to God Sri Kalahastisvara and the said village in full was granted to him as *jahgir* by Krishnadevaraya for certain valuable services rendered in his military campaign in the south for certain offerings to be made both to Sri Venkatesvara and Sri Govindaraja on the prescribed days. 2 *dadhyodana-tirupponakam* to be offered to Sri Venkatesvara daily; 1 *dadhyodana-tirupponakam* to Sri Govindaraja daily; 2 *appa-padi* to be offered on the 6<sup>th</sup> festival day of Vaikasi-*Brahmotsavam* and Ani-*Brahmotsavam* celebrated for Sri Govindaraja in every year; 1 *appa-padi*( the pongal offerings for cows were performed) on the day of hunting festival; 1 *appa-padi* to be offered on the day of Kartikai festival, thus in total 4 *appa-padi* to be prepared in each year.<sup>126</sup>

An inscription engraved on the west wall of the second *prakara* in Tirumala temple is dated 16<sup>th</sup> August 1527 A.D. It states that Saranu- Settiyar, son of Periya- Pengandai- Setti belongs to Vennakkagotra and was one of the merchants of Tirupati. He donated 3,700 *nar-panam* paid into the temple -treasury as capital, for the purpose of

providing the offerings as *ubhaiyam*. The gift was made for the improvement of the tanks and channels in the temple villages.<sup>127</sup>

An inscription engraved on the Padma-patti of the north wall in the first *prakara* of Tirumala Temple is dated 30<sup>th</sup> April 1532 A.D. It states that Pilaiporuttar, son of Dvarapativelar Malaiperumal of Gopala Setti residing in the village of Nedungunram attached to the division of Murugamangalapparu, donated 5,000 *nar-panam* paid into the temple -treasury as for the following offerings to be made and a festival on the day of his monthly birth-star, *Appam*, *vadai* and other offerings to Sri Venkatesvara which were arranged to be made in the *mandapam* built by him. The gift was made for purchase of 4 plots of wet land in the village of Agaram Tukkipakkam, and supply of articles which shall be made from the temple-store.<sup>128</sup>

An inscription engraved on the east and west bases of a small Kumuda pattai, north of first gopuram in the second *prakara* of Tirumala temple is dated 6<sup>th</sup> October 1538 A.D. It mentions that Ellappa Pillai, son of Kachchirayakkonar Andhakalam Tirtar, one of the citizens of Tiruvakkarai village, transferred a document for 2500 *panam*, being the value of certain lands and granted 4000 *kuli* of wet land including its irrigation channel in Avilali village. The grant was made for maintaining certain offerings to be Sri Venkatesvara while seated in his garden *mandapam* on the prescribed days at Tirumala.<sup>129</sup>

Another inscription engraved on the west wall of the first *prakara* of Tirumala temple is dated 11<sup>th</sup> November 1533 A.D. The donor Narayana Settiyar, son of Vanigar Nagu Setti, one of the Tirupati merchants, donated 21,430 *panam*, which was paid by him into the temple treasury as capital for maintaining certain offerings during Tomala-sevai, celebrated in

Tirumala temple for Sri Venkatesvara. He also arranged certain offerings to be made to Sri Govindaraja on the important festival days to be conducted in Tirupati temple.<sup>130</sup>

An inscription engraved on the east wall north of Padikavali-gopuram in Tirumalai temple is dated 19<sup>th</sup> February 1535 A.D. The donor Gangu Reddi, son of Tappda Bhasava Reddi, residing in Ogamapadi village, contributed 1500 *panam* which was made for one *tirupponakam* to be offered daily to Sri Venkatesvara in his name. The grant was made for the improvement of the tanks and channels in the temple villages.<sup>131</sup>

Another inscription found in the same place is dated 19<sup>th</sup> February 1535 A.D. It records that Pilaiporuttar Pillai, son of Malaiperumal, belonging to Gopala-setti- class, granted 5 villages yielding an annual income of 360 *rekhai-pon* (gold coins) for the benefit of the temple treasury towards 20 *tirupponakam* (*pongal-taligai* to be offered daily to Sri Venkatesvara in his name.<sup>132</sup>

An inscription engraved on the east, north and west Kumuda-pattai of the second *prakara* in Tirumala temple is dated 23<sup>rd</sup> March 1536 A.D. It states that Ellappapillai, son of Andhakalam-tirthar was one of the Gopala-settis residing in Tiruvakkarai village. He gifted 700 *nar-panam* for arranging *dadhyodanam*, *vellai-tiruvolakkam*, *appa-padi* etc., to Malaikuniyaninraperumal, Nachchimar and Senai Mudaliyar in commemoration of the 10<sup>th</sup> day festival of Chittirai *Brahmotsavam* in his garden *mandapam* at Tirumala. The sum of 700 *panam* shall be utilized for the excavation of the tanks and channels in the temple villages.<sup>133</sup>

Another inscription engraved on the north wall of the third *prakara* in Tirumala temple is dated 6<sup>th</sup> March 1536 A.D. The donor, Ramayyan, son of Matla Mallayyar of *Iyarisetti-gotra* and disciple of Sri Parasara Bhatta charya of *Harita-gotra*, donated 420 *panam* for certain offerings to Malai-kiniyaninra Perumal on the prescribed days as his *ubhaiyam* at

Tirumala. The sum of 420 *panam* shall be invested for the improvement of the tanks and channels in the temple villages.<sup>134</sup>

An inscription engraved on the south wall of the third *prakara* in Tirumala temple is dated 12<sup>th</sup> January 1537 A.D. The donor Krishnappa Setti, was son of Kommur Sevvu Setti who belonged to Venandi-*gotra*, and was one of the merchants residing at Chandragiri. He donated a sum of 420 *panam* to be paid into the temple treasury, 16 *dosai-padi* offerings to be offered to Sri Venkatesvara as his *ubhaiyam* on the days of summer festival etc., The gift was utilized for the excavation of irrigation tanks and channels in the temple villages.<sup>135</sup>

Another inscription engraved on the north wall west entrance of a verandah of the old kitchen in the temple of Sri Govindarajaswami in Tirupati is dated 12<sup>th</sup> January 1537 A.D. It states that Namisettiyar, son of Sadayapalli Tippu Settiyar belonging to Vettanagai Rishi *gotra* and was one of the merchants residing at Krishnarayapattnam. He gifted a sum of 1230 *nar-panam* to be paid into the temple treasury for the following offerings to be made and Padiyavettai (hunting) festival to be conducted for Govindaperumal and Achyutaperumal abiding in Tirupati and donated certain offerings in his *mandapam* as *ubhaiyam*. The gift was made for the excavation and construction of irrigation channels in the temple villages.<sup>136</sup>

An inscription engraved on the south wall of the Verandah of the old kitchen in the temple of Sri Govindarajaswami in Tirupati is dated 31<sup>st</sup> January 1537 A.D. It records that the same donor gifted a sum of 1575 *nar-panam* to be paid into the temple treasury for certain offerings to be made to Sri Govindaraja while visiting the sami tree in his garden *mandapam*, on the day of *Dasami*, occurring on the very next day of Sattumurai of Sri Lakshmidēvi festival celebrated in Tirupati. The grant was made for the improvement of the tanks and channels in the temple villages.<sup>137</sup>



Another inscription engraved on the north wall of the first *prakara* in Tirumala temple is dated 11<sup>th</sup> July 1537 A.D. It states that Tirumalainadhar Pillai, son of Dvarapativelar Malaiperumal of Gopala-setti class, residing in Nedungunram village attached to Murugamangalam, he for he deposited the sum of 5700 *panam* as the capital for celebration of Sravanam star festival, occurring every month, (being the monthly birth star of Lord Sri Venkatesa). The gift was made for the improvement of the tanks and channels in the temple villages.<sup>138</sup>

An inscription engraved on the south base in the first *prakara* of Tirumala temple is dated 23<sup>rd</sup> May 1538 A.D It records that Periya-Sanu Settiyar, son of Mummad-Setti belongs to Vattanidhi-Rishi-gotra, one of the merchants residing in Tirupati and that he granted the village of Uttamanallur situated in Padaividu district for maintaining daily offerings to Sri Venkatesvara. He also arranged for 13 *appa-padi* offerings on the 13 days of Sravanam star festival, being the monthly birth-star of Sri Venkatesvara to be celebrated in the shrine of Sri Ramanuja abiding in Tirumala temple.<sup>139</sup>

Another inscription engraved on the west wall of the third *prakara* in Tirumala temple is dated 24<sup>th</sup> July 1541 A.D. It records that Ellappa Pillai, son of Kachchirayakkonar Piravikku-Nallar Kalam Andha Tirttar belonging to Gopala-gotra, was one of the Gopala-settis, residing in Tiruvakkarai village, for the celebration of Mukkotiekadasi festival to SriVekatesa at Tirumala for 3 days. He deposited some *panam* into the temple treasury. Further provision was also made for certain offerings to be presented after Tirthavari while Sri Malayappasvami and his consorts were seated in the shrine of Sri Varahasvami in the early morning on all the Tirthavari days during 9 day *Brahmotsavam* at Tirumala.<sup>140</sup>

An inscription engraved on the west wall of the third *prakara* in Tirumala temple is dated 31<sup>st</sup> December 1543 A.D. The donor Kalatti-setti, son of Penganadai-setti alias Tiruvenkatamudaiyan belonging to Penakka-*gotra*, was one of the merchants, residing in Tirupati. He inaugurated a festival called Nityotsavam in the temple at Tirumala for Sri Venkatesvara and Sri Varahasvami for a period of 30 days in the months of Tai and Masi. Another *ubhaiyam* was also arranged for Sri Venkatesvara on the day of *Mukkoti Dvadasi* at Tirumala; for which a sum of 1085 *panam* was deposited by him. The reading of Srinivasa-puram was also introduced during the said *Nityotsavam* festival. The grant was utilized for the excavation of irrigation of tanks and channels in the temple villages.<sup>141</sup>

Another inscription engraved on the north wall of the second *prakara* of Govindarjaswami temple in Tirupati is dated 19<sup>th</sup> October 1544 A.D. It states that Vangapuram Narayana Setti, son of Periya Nagu Settiyar belonging to Nedunkumara-*gotra*, was one of the merchants, residing in Tirupati. He paid 48,900 *nar-panam* into temple treasury in his name, in the name of his elder sister, younger sister, wife, sons, daughters, brother's wife and other members of his family for certain offerings to be made during Koyilalvar-Tirumanjanam, *Brahmotsavam*, *Adhyayanotsavam* etc., for Sri Venkatesvara, Sri Govindaraja, Sri Sudarsana, Sri Narasimha etc. The grant was made for the excavation and construction of irrigation channels in the temple villages.<sup>142</sup>

An inscription engraved on the north wall of the second *prakara* of Govindarjasami temple in Tirupati is dated 6<sup>th</sup> March 1545 A.D. It records that Govindi, daughter of Kondar Dasari Timmayyan, belonging to Vadukar-Idaiyar (shepherd caste) was residing in Tirupati. She donated 2180 *panam* for the purpose of propitiating Sri Venkatesvara, Sri Govindaraja and other deities with certain offerings on all the 7<sup>th</sup> festival days of 10 *Brahmotsavam*,

Chittierai Vishnu festival, *Anivari*. The grant was made for the excavation and construction of irrigation channels in the temple villages.<sup>143</sup>

Another inscription engraved on the west wall of the second *prakara* of Govindarjasvami temple in Tirupati is dated 16<sup>th</sup> July 1545 A.D. It states that Ellan and Narasayyan, the sons of Saman Polundan, belonging to Vadukar Idaiyar (shepherd) class were residing in Tirupati. They granted 850 *nar-panam* into the *Sri –Bandaram* of Sri Venkatesvara by these two brothers, for the purpose of 4 *dosai-padi* to be offered to Sri Krishnan after, the car procession during 4 Brahmotsavam in Tirupati yearly and 13 *dosai-padi* to be presented to Sri Chakrattalvar, abiding in the tower of the temple of Sri Govindraja on every new-moon day as his *ubhaiyam*. For which they donated income from Gandama Timmapuram village yielding an annual income of 100 *rekhai-pon*, situated near Kariyapalli village, and paid 14 *rekhai-pon* from the granted village daily as *ubhaiyam* which shall be conducted in Tirumala temple. The gift was utilized for the excavation and construction of irrigation channels in the temple villages.<sup>144</sup>

One of the inscriptions engraved on the west wall of the second *prakara* of Govindarjaswami temple in Tirupati was dated 16<sup>th</sup> July 1545 A.D. at is interesting. It records that Udayagiri Devaraya Bhattar, son of Udayagiri Narasinga-Bhattar belonging to *Vasistha-gotra*, *Asvalayana sutra* and *Riksakha*, arranged 52 *rekahai-pon* to be collected yearly from the merchants of Tirupati; 70 *rekhai* is the surplus money belonging to the temple of Sri Vitthala perumal; altogether 122 *rekhai-pon* is the sum of capital for incurring expenditure on the various items in the temple.<sup>145</sup>

## PRIVATE INDIVIDUALS:

During the Vijaynagara period, commoners also made lavish endowment to the temples in and around Tirumala and Tirupati. An inscription engraved on the south door jamb wall of the first *gopuram* of Sri Govindarajaswami temple in Tirupati is dated 8<sup>th</sup> July 1515 A.D. It states that Vadamalai Annagal, son of Aviru-kalappalar Tiruvenkatamudaiyar of Karalar family, residing at Arigandapuram also called Nagalapuram donated some *nar-panam* for the excavation of an irrigation channel in Mudiur, so as to utilize the full income for the offering of one tirupponakam to Sri Govindaraja in Tirupati. 1,200 *nar-panam* was the sum of capital which was paid into *Sri-Bhandram*. The gift was made during the times of Sri Krishnadevaraya.<sup>146</sup>

An inscription engraved on the south door jambs wall of the first *gopuram* of Sri Govindarajaswami temple in Tirupati is dated 6<sup>th</sup> October 1516 A.D. It records that Vadamalai Annagal, son of Aviri kalappalar Tiruvenkatamudaiya, donated the sum of 1,450 *panam* is the capital which he paid into the temple treasury for 1 *tirupponakam* to be offered daily to Sri Govindaraja and 1 *attirasa-padi* to be presented in Tirupati. The gift was made for improving the tanks and channels of the temple villages. The grant was made during the region of Sri Krishnadevaraya.<sup>147</sup>

It is known from an inscription engraved on the right door jamb wall of the Padikavali- *gopuram* in Tirumalai is dated 14<sup>th</sup> November 1517 A.D. It states that Laghumayan and Timmayyan, sons of Uppara Sommayyan, donated daily *tirupponakam* to the sum of 1,500 *nar-panam* for Sri Venkatesvara as the *ubhaiyam*. The grant was made to be utilized for the improvement of the tanks and channels of the temple villages.<sup>148</sup>

The epigraph engraved on the north wall of the second *prakara* in Tirumala is dated 12<sup>th</sup> October 1517 A.D. It records that Tirumalai Amman, daughter of Ranjakam Kuppayan, donated the sum of 3,000 *panam* which was made for the daily offering of one *dosai-padi* to Sri Venkatesvara at Tirumala. The grant was made to be utilized for the excavation of the tanks and channels of the temple villages.<sup>149</sup>

An inscription engraved on the north wall of the first *prakara* of Sri Govindarajaswami temple in Tirupati is dated 10<sup>th</sup> September 1519 A.D. It records that Perumal Mudaliyar, son of Avidi-kalappalar Tiruvenkatamudaiyar, residing in the city of Tirunagari, donated the sum of 11,000 *nar-panam* deposited into the *Sri –Bhandram*. *The grant was made*, for making various kinds of offerings to Sri Govindaraja on the stipulated days while seated in his mandapam in Tirupati.<sup>150</sup>

Another inscription is engraved on the south wall of the Kalyana-mandapam in the first *prakara* of the temple of Sri Govindarajaswami in Tirupati. It records that Srinivasan made arrangements to conduct the festivals for Lord Sri Venteswara and built steps all sides of Padma tirtha tank at Tiruchanur. Further he donated certain vehicles to Lord Sri Vekatewara.<sup>151</sup>

A short inscription engraved on the north wall first *prakara* in the temple of Sri Govindarajaswami in Tirupati Sri Mahanatha (Periya Perumal) made arrangements for certain offerings when Lord Sri Govindaraja visits the mandapam on the hunting festival day. The mandapam was also constructed by him.<sup>152</sup>

Tiruvenkatamudaiyan, son of Somai Appar one of the Manradis (devotees) residing at Devikapuram village of Vellore district, gifted 240 *panam* into temple treasury for the purpose of offering 30 *tiruponakam* both to SriVenkatesvara and Sri Govindaraja as his

*ubhaiyam* on the 30 days of 1 *ppallil-eluchchi* (as Dhanurmasa-puja) in the month of Margali every year. The gift was made for the excavation of the tanks and channels in *Devadana* villages.<sup>153</sup> The record is dated 26<sup>th</sup> November 1521 A.D.

An inscription engraved on the east wall north of the first *gopuram* in the first *prakara* of the temple of Sri Govindarajaswami in Tirupati is dated 29<sup>th</sup> October 1523 A.D. It records that Tirumalaiyappa Mudaliyar, son of Aviri-kalappalar Tiruvenkatamudaiyar alias Anaittalagumkanda Hariharasar who was one of the trustees of the temple of Kariyamanikkapperumal enshrined at Nagaladevipuram situated in the sub district of Ningaiyur-nadu attached to the district of Kunravardhanan – kottam, donated 4,700 *nar-panam* which was paid into temple treasury as *ubhaiyam* for the purpose of offering 1 *tiruponakam* daily to Sri Venkatesvara and 4 *atirasa-padi* on the day of the star Ardhra, being annual birth –star, occurring in the month of *Avani* and 2 *tiruponakam* daily to Sri Govindaraja. The gift was spent for the excavation of irrigation tanks and channels of the temple villages.<sup>154</sup>

Another inscription engraved on the south wall of the second *prakara* in Tirumala temple is dated 31<sup>th</sup> March 1524 A.D. It records that Vengaluvu (Vengallamman), daughter of Pagera Ammnan deposited 1,500 into temple treasury with the object of propitiating Sri Venkatesa with one *tirupponakam* daily as *ubhaiyam*. The gift was made for the excavation and improvement of the tanks and channels in *Devadana* villages.<sup>155</sup>

The interesting inscription engraved on the south, east and north wall of the central shrine of Periyalvar's ruined temple at Alipiri (foot of the Tirupati hill) in the second *prakara* in Tirumala temple is dated 31<sup>th</sup> March 1524 A.D. It records that Sinnappareddi and others, son of Surappareddi-Tammureddi of Mudidar-family of Vellala-caste, residing in

Puttalaippattu village, belonging to the Tuyya-nadu-Mukapparru in the district of Tiruvenkata- kottam, granted wet and dry lands surrounded by Niva river village, Puttalaipattu, on the east, Vellaikkalkunra (white stone hill) on the south, Oddapalli village on the north and on the west by Kalmalai including the Tammureddi. The grant was made to Tiruvenkatamudaiyan (Sri Venkatesvara) who shall be propitiated with 1 *tirupponakam* daily as *ubhaiyam*. They also donated 8 *atirasa-padi* to be offered to Malaikiniyaninra-perumal, for the merit of Sri Krishnadevaya.<sup>156</sup>

An inscription engraved is on the east wall, north of *Padikavaligopuram* in Tirumala temple. It records that Yatirajan, disciple of Alagiya Manavala Jiyar was the manager of flower garden. A mandapam was constructed by him and the sum of 300 *panam* was also paid for certain offerings to Sri Venkatesa.<sup>157</sup>

The epigraph engraved on the north and west neck (gala) of the higher base (inner side) of the Padikavali *gopuram* in Tirumala temple is date 18<sup>th</sup> May 1528 A.D. It states that Karanika Basavarasayyar, son of Chandikai-Obhaladevar belonging to *Kaunidinya-gotra*, *Asvalayana- sutra* and *Rik-sakha*, donated 6,640 *nar-panam* to temple treasury for the purpose of conducting festival to Sri Venkatesa on every full –moon day as *ubhaiyam*.<sup>158</sup>

Srivaishnavas, disciples of Van-Sathakopa Jiyar, the founder of the famous Ahobilam *matam*, paid the sum of 260 *panam* as capital for maintaining offerings to Sri Venkatesvara and Sri Govindaraja, as the service (*Kainkaryam*) during *Adhyayanotsavam*. The grant was made for the excavation of the irrigation tanks and channels in Tiruppanipuram villages.<sup>159</sup> The inscription is dated 31<sup>th</sup> March 1524 A.D. It states that

It is known from an inscription engraved on the east wall, north of Padikavali *gopuram* in Tirumala temple is date 1528 A.D. It records that Perumal (a devotee)

residing at Nedungunram, donated 1,500 *nar-panam* into the temple treasury for certain offerings to be made to Sri Venkatesvara daily as his *ubhaiyam*. The gift was made for the improvement of the tanks and channels in the temple villages and for supplying ghee, salt, vegetables and curds.<sup>160</sup>

An inscription engraved on the face of a stone pot situated in the verandah of the kitchen in the temple of Sri Ramasvami in Tirupati is dated 1530 A.D. It records that Narayanan, son of Periaperumal, residing at Nerattur village, provided a big stone pot for the use of the temple kitchen. The grant was made during the reign of Achyutaraya.<sup>161</sup>

The epigraph engraved on the west wall of the second *prakara* in Tirumala temple is dated 8<sup>th</sup> January 1536 A.D. It records that Ekkannab, daughter of Kottiya Mallayyan, paid 1600 *nar-panam* for propitiating Tiruvenkatamudiyan (Sri Venkatesvara) every day with one *tirupponaka-taligai*. The sum of 1,600 *panam* shall be utilized for the excavation of the irrigation tanks and channels in Temple villages.<sup>162</sup>

An inscription engraved on the east wall, north of Padikavali *gopuram* in Tirumala temple is dated 1<sup>st</sup> October 1536 A.D. It records that Koneri, son of Sellan, residing in Palaverkadu village, donated 3,200 *panam* which was paid into the temple treasury for the purpose of propitiating Sri Venkatesvara daily with 2 *tirupponakam tailgai* as his *ubhaiyam*. The sum of 3,200 *panam* shall be utilized for the improvement of the tanks and channels in the temple villages.<sup>163</sup>

During the reign of Achyutadevaraya, the inscription engraved on the south wall, of the third *prakara* in Tirumala temple is dated 24<sup>th</sup> November 1536 A.D. It states that Panditar Purushottamayyan, son of Venkatatturaivar belonging to *Bharadvaja-gotra*, *Apastamba-sutra* and *Yajus-sakha*, donated 240 *nar-panam* was paid into the temple treasury for the



purpose of providing the following offerings to Sri Venkatesvara and Sri Govindaraja on the prescribed days provided for 30 *vellai-tirupponaka-taligai* and *dosai-padi* as Dhanurmasa-puja offerings for all the 30 days.<sup>164</sup>

One more inscription engraved on the south wall, of the third *prakara* in Tirumala temple is dated 7<sup>th</sup> May 1538 A.D. It states that Vadamalai Bhattar, son of Errama Bhattar belonging to *Harita-gotra*, residing in Krishnarayapuram at Chandragiri, deposited the sum of 40 *nar-panam* into the temple treasury for the purpose of providing 1 *sukhiyan-padi* along with the 50 areca-nuts and 100 betels to Malaikuniyaninra-perumal on the bank of the koneri (Lord pushkarini at Tirumala) on the day of spring festival celebrated during *Brahmotsavam*.

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The inscription engraved on the south wall of P.W.D. store-room in the temple of Sri Govindarajaswami in Tirupati is dated 18<sup>th</sup> November 1538 A.D. It records that Govindar, one of the Tirumala temple accountants, residing at Tirumala, made a gift of 600 *nar-panam* for certain offerings required to be offered to Sri Govindarajan and his consorts on the day of Chitrapurnima festival.<sup>166</sup>

An inscription engraved on the south base of the first *prakara* of Sri Govindarajaswami temple in Tirupati is dated 25<sup>th</sup> December 1538 A.D. It states that Yellamman, daughter of Kovai, made a contribution of 440 *nar-panam* for 30 *tirupponakam* to Sri Venkatesvara as Dhanurmasa-puja offerings, 30 *tirupponakam* to Sri Govindaraja as Dhanurmasa-puja offerings and 2 *atirasa-padi* for flag Garudalva as her *ubhaiyam*.<sup>167</sup>

One of the inscription engraved on the south base, of Padikavali *gopuram* in the temple of Sri Govindarajaswami in Tirupati is dated 17<sup>th</sup> March 1539 A.D. It states that Hastigirinathar, son of Hastigirinayakkar Annachchiyar, residing at Puduppakkam, gifted the

sum of 240 *nar-panam* for certain offerings required to be offered to Sri Venkatesvara and Sri Govindaraja on the days of *Anivari – Asthanam* festival as the *ubhaiyam*. The inscription further records that his daughter, Vayambuni, also made certain offerings to Flag – Garudalvar and Chakrattalvar.<sup>168</sup>

An inscription engraved on the south wall of the third *prakara* in Tirumala temple, is dated 9<sup>th</sup> November 1539 A.D. It records that Bhimanathar, son of Chadiraya Maharayar, residing in Parameswaramangalam, granted the gift of 300 *panam* for certain offerings to be offered to Sri Venkatesvara and Sri Govindaraja and Tirukkodi Alvan, (Garudalvan) on the days as the *ubhaiyam*.<sup>169</sup>

One of the interesting inscriptions engraved on the west wall of the third *prakara* in Tirumala temple is dated 23<sup>rd</sup> February 1542 A.D. It states that Malai Perumal's son, gifted 1,600 *nar-panam* for the purpose of presenting 10 *appa-padi* to processional deity of Sri Venkatesvara while seated in his garden *mandapam*. The epigraph further states that the grant was previously granted by him to his preceptor, Sri Ven- satahakopa Jiyar on every 7<sup>th</sup> festival day of each Brahmaotsavam celebrated at Tirumala in the of Adi, Avani, Purattasi, Aarpasi, kartikkai, Tai, Masi, Panguni, Chittirai and Ani. The gift was made during the time of Achutayaraya<sup>170</sup>

The interesting inscription engraved on the south wall of the third *prakara* in Tirumala temple, is dated 11<sup>th</sup> September 1542 A.D. It records that Gangi Reddi, son of Bhasava Reddi, residing in Ogamapadi village, deposited 10,080 *nar-panam* for the offering of 6 *tirupponaka-taligai* daily to Sri Venkatesvara, 1 *vadai-padi* for Sri Sudarsana Murti and 1 *paruppuviyal-padi* for Sri Govinda-krishnan. He also made provision for certain offerings for Sri Govindarajan on the day of Karitaikai-festival as his *ubhaiyam*.<sup>171</sup>

The remarkable inscription engraved on the west wall of the third *prakara* in Tirumala temple is dated 3<sup>rd</sup> October 1543 A.D. It states that Ellappa-Pillai, son of Andhakalam-Tirttar belongs to Gopala-gotra, one of the merchants residing in Tiruvakkarai village. He donated the sum of 2,580 *panam* which was deposited by the main donor and other 7 persons for the celebration of the annual birth star festival of Sri Senai Mudaliyar, abiding in the temple of Tirumala. The trustees of Tirumala temple registered the charity for conducting the same festival of the donors. Further, the donor arranged for certain offerings to Sri Venkatesvara and other deities on the days of Mukkoti-dvadasi festival, Sri Rama-Navami festival etc. The sum of 2,580 *panam* shall be utilized for the improvement of tanks and channels in the temple villages.<sup>172</sup>

An inscription engraved on the west wall of the third *prakara* in Tirumala temple, dated that 11<sup>th</sup> May October 1544 A.D. It records that Sevvu-Setti, son of Andipandi Appu-setti, one of the merchants, residing in Kollar village, gifted 980 *panam* for an offering of 14 *vadai-padi*, 14 palam of chandanam, 700 areca nuts and 1400 betels to be offered to Sri Utsava-Murthi, when he visits the garden mandapam at Tirumala during Brahmotsavam.<sup>173</sup>

An inscription engraved on the south wall of the third *prakara* in Tirumala temple, is dated 13<sup>th</sup> September 1544 A.D. It records that Arumulli Appayyan the manager of Venkatarayan Koyil, residing in Alattur village, donated the sum of 1800 *nar-panam* (in this amount 1700 *nar-panam* for 1 *vellai-tirupponakam* to be offered daily to Sri Venkatesvara as *ubaiyam* at Tirumala and 100 *nar-panam* for 1 *appa-padi* and 2 paruppuviya comprising 1 marakkal of flattened rice and 1 marakkal of parched rice to be offered to Tiruvali-Alyan (Sri Sudarsana) enshrined in the tower of the temple of Sri Govindaraja in Tirupati on the day of Ashika kartikai festival.<sup>174</sup>

An inscription engraved on the south wall of the second *prakara* of Sri Govindarajaswami Temple in Tirupati is dated 15<sup>th</sup> February 1545 A.D. It states that Tirumalamman,, wife of Senpaka Kamyyar, who was the son of Adinadhar of *Atreya-gotra*, bearing the title Vanavanamadevi Udaiyar, constructed a mandapam in front of the temple of Sri Govindaraja in Tirupati and gifted 4100 *panam* for 50 *dosai-padi* to be made to Govindarajan while seated in this mandapam on the prescribed days yearly and 1 *vadai-padi* and 2 paruppuviyal to Sri Sudharsana on the day of the star Asvini, being her annual birth-star.<sup>175</sup>

Another inscription engraved on the east wall north of Padikavali-*gopuram* in Tirumalai temple is dated 1545 A.D. It records that Periya Koneri Setti and his younger brother Kassari Kondu-setti, sons of Ellu-setti, belonging to Kaveri caste residing in Palaverikadu village, donated the gift of 3200 *nar-panam* for the purpose of Propitiating Sri Venkatesvara with 2 *tirupponakam* (modern pongal taligai) daily in the name of these two brothers.<sup>176</sup>

An inscription engraved on the north wall of the second *prakara* in the temple of Sri Govindarajaswami in Tirupati is dated 5<sup>th</sup> July 1545 A.D. It states that Tiruvenkata Korri, the lady disciple of Kandadai Srirangacharyar, donated a gift of 40 *panam* into the temple treasury. One of the grants was made for 1 *manohara-padi* to be offered to Sri Vitthalesvara Perumal in front of the house of Tallapakkam family in Tirupati on the day of hunting festival.<sup>177</sup>

Another inscription engraved on the south wall of the third *prakara* in Tirumala temple, is dated 26<sup>th</sup> October 1545 A.D. It records that Hanumayyan, son of Palini Koppunayakkan belonging to Atiralai-gotram, residing in Reddibhumi village, was a disciple

of Kumara- Tattayangar. He donated 3750 *panam* with the object of propitiating Sri Venkatesvara with 1 *tirupponakam* daily as his *ubhaiyam*. He also arranged for 25 *appapadi* to be presented yearly to Sri Utsava-Murti while seated in Tiruchi-vehicle on every Ekadasi day in the temple at Tirumala.<sup>178</sup>

An inscription engraved on the west wall of the third *prakara* in Tirumala temple, is undated. It states that Tallapakam Periya Tirumalayyengar was authorized to receive 3 *atirasam-padi* from the portion of *atirasam* due to the donor and supply the required articles from the temple-store during Friday *tirumanjanam* to be conducted for Sri Alarmel-mangai Nachchiyar adorning the bosom of Sri Venkatesa as *ubhaiyam*.<sup>179</sup>

Another inscription engraved on the west wall of the third *prakara* in Tirumala temple, is dated 18<sup>th</sup> August 1546 A.D. It records that Tirumalamman was residing in Pakkura village. She constructed a mandapam in front of her house at Tirumala and deposited of 100 *rekahi-pon* as her *ubhaiyam* and arranged for 40 *manohara-padi* offerings to Sri Utsava-Murthi while he visits the above –said mandapam during 10 Brahmotsavam at Tirumala.<sup>180</sup>

An inscription engraved on the north wall of the third *prakara* in Tirumala temple is dated 18<sup>th</sup> August 1546 A.D. It records that Nagara Padandaiyar, son of Timmarasa Padandaiyar of Gaurandam village situated in Mamoli-Sirmai, donated half the village of Tippanapuram yielding an annual income of 300 *varaham* in addition to 100 *gatti-varahan* gifted by him for maintaining 4 *tirupponakam* offerings.<sup>181</sup>

Another inscription engraved on the north wall of the second *prakara* of Sri Govindarajasvami Temple in Tirupati is dated 13<sup>th</sup> October 1546 A.D. It records that Vangapuram Timmana Udaiyar, son of Vanagapuram Ellappudaiyar, gifted 12000 *panam*

was made for the purpose of propitiating Sri Venkatesvara with 6 venpongal-taligai daily as his *ubhaiyam*.<sup>182</sup>

An inscription engraved on the west wall of the third *prakara* in Tirumala temple is dated 3<sup>rd</sup> November 1546 A.D. It records that Gangu Reddi, son of Tappada Bhasava Reddi, residing in Ogamapadi village, granted one and half villages yielding an annual income of 120 *rekhai-pon*, for maintaining 4 *vellai-tiurpponakam* offerings in his name. He also arranged for certain other offerings to Sri Utsava-Murthi while seated in his garden mandapam during summer festival, hunting festival etc., at Tirumala as his *ubhaiyam*.<sup>183</sup>

Another inscription engraved on the west wall of the second *prakara* in Tirumala temple is dated 14<sup>th</sup> December 1546 A.D. It records that Koppu Setti, son of Kalam Kanni Setti residing in Kollakkundi village, gifted 2000 *nar-panam* into the temple treasury for the purpose of propitiating Sri Venkatesvara with 1 *velli-tiurpponakam* daily as *ubhaiyam*.<sup>184</sup>

Chinnamman, daughter of Pratapa-Ellamarasar belongs to *Atreya-gotra*, *Asvalayana-sutra* and *Rik-sakha*. She granted the village Vankayalapattu surnamed as Ramachandrapuram yielding an annual income of 300 *rekhai* for certain daily offerings to be made to Sri Govindapperumal and Sri Vitthalesaperumal in Tirupati as *ubhaiyam*.<sup>185</sup> The inscription is dated 8<sup>th</sup> July 1547 A.D.

Another inscription engraved on the east wall of the *gopuram* in the first *prakara* of Sri Govindarajasvami temple is dated 8<sup>th</sup> July 1547 A.D. It states that, Tiruvenkatadasar, paid the sum of 3,650 *panam* into *Sri-Bhandaram* for maintaining 2 daily *tirupponka-taligai* to Sri Venkatesvara and Sri Govindaraja.<sup>186</sup>

## WOMEN DONORS

The study of women in Vijayanagara as a prime focus attains importance in the light of the fact that there were no systematic works done on the subject. The traditional historiography has always tended to focus upon areas of human activity in which males were dominant i.e., wars, diplomacy, politics and commerce as worth studying. Female activities like domestic work, women's participation in agriculture, animal husbandry, magic, folk art have been generally regarded as unimportant and unworthy of study and hence considered to be outside the realm of the study of history.<sup>187</sup> According to status, they can be divided into women belonging to nobility, middle class women and the lower class women. On the basis of profession, they can be divided into women living within the precincts of royal harem, the courtesans, the temple women and women who were proficient in various other fields.<sup>188</sup>

Women have been classified on the basis of *Kulastree*, *Bhogastree* and *Vesya*.<sup>189</sup> In the previous works negating other sections of women was common. Even classifying women on the basis of professions<sup>190</sup> does not include all as their professional status is doubtful. So, the above classification based on class and profession has been applied to conduct an extensive study.

The information about the noble women comes forth from different sources. They were taught to read and write not only in the local languages but also in Sanskrit. One of the necessary tasks they had to fulfill was having skill in music and dancing. Most of the women belonging to aristocratic families were confined to the *zenana*.<sup>191</sup> The queens were permitted to enjoy the same privileges as enjoyed by the king in the audience hall. Thus equal importance was given to queens along with the king. Krishnadevaraya was represented by Nandi Timmayya in the verse at the end of the first canto of *Parijatapaharanam* as hearing

along with his queens the works composed by the poets assembled at the courts during the spring festival.<sup>192</sup>

## TEMPLE GIRLS

Temple girls became an inspiration for the sculptural representation of the dancing figures on the temple walls of the temple.<sup>193</sup> The elite women lived in the palace and they were surrounded by a large number of women who served them. All these women had their houses within the precincts of the palace. There were twelve thousand women in Krishnadevaraya's harem. They numbered over four thousand in the reign of Achyutadevaraya.<sup>194</sup> Middle class women mentioned in the *Sukasaptati* of Kidiripati, *Sringara Sakuntalam* by Pillalamarri Pinaveerabhadhrudu, and *Kalapurnodayam* of Pingali Surana give us some information about this class of women, their dress, ornaments and their daily life style. The working class women, noticed in palaces in large numbers, served the elite women. Some of them are women maids, servants, wrestlers, astrologers and sooth sayers. They maintained accounts of expenditure within the harem. There were women who were proficient in music and played the musical instrument.<sup>195</sup>

The temple and the God were homologous with the royal court and the king respectively; the temple had to maintain the same bureaucracy as that of Rajasthana. Elaborate temple rituals were developed. These were of two kinds, *Angabhoga* the general worship services and *Rangabhoga*, which were special services performed at the *ranga-mandapa*, constructed for this purpose, either daily or on festive occasions.



The elaboration of temple ritual and homologisation of God and the **local** necessitated the expansion of the temple in medieval times. They had anywhere between 300 to 500 of these girls depending on the location and importance of the temple. These girls were employed on the location and based on the importance of the temple. These girls were employed to perform dance and play music before the deity, sing mangalgitas and namasankritanas, wave fly whisks in the presence of the God, carry on administrative responsibilities and clean and decorate the temple premises.<sup>196</sup>

During the reign of Krishnadevaraya Ranjakkam Kuppai was a famous dancer. She was a court dancer. An inscription of 1512 A.D., states that Ranjakkam Kuppai, daughter of Ranjakam Srirangaraja, deposited an amount of 1,000 *nar-panam* for providing offering, to Sri Venkateswara at Tirumala.<sup>197</sup> An inscription of 1517 A.D., states that Tirumalai Amman, daughter of Ranjakkam Kuppai, donated 3,000 *panam*, for the daily offering of one *dosai-padi* to Sri Venkateswara at Tirumalai.<sup>198</sup>

An inscription engraved on the east base of the verandah of P.W.D. store-room in the temple of Sri Govindarajaswami in Tirupati dated 11<sup>th</sup> May 1530 A.D. It records that Govindasani, daughter of Sajjarautu Polaiyan, residing at Tirupati, deposited 300 *nar-panam* into *Sri-Bhandaram*. The grant was made to Sri Govindaraja for providing offering of 1 *atirasa-padi* on the day of Panguni-Uttiram and 1 *atirasa-padi* on the day of Padiya-vettai (hunting festival), altogether 6 *atirasa-padi* each year while seated in mandapam constructed on the bank of the Govindapurshkarini. The grant was made during the time of Achutyadevaraya.<sup>199</sup>

Another inscription engraved on the north, west and south tiers round the base of Sri Parthasarathiswami shrine in the temple of Sri Govindarajaswami in Tirupati dated 6<sup>th</sup> June

1531 A.D. It records Muddukauppayi, daughter of Vidvatsabharaya Ranjakam Kuppasani, as the dancer in the temple of Sri Venkateswara at Tirumala by Achyutaraya, entitled to receive one *taligai-prasadam* daily for maintenance from this day onwards from the temple of Sri Govindaraja abiding in Tirupati.<sup>200</sup>

An inscription engraved on the wall of the first *prakara* in Tirumala temple south tiers is dated 9<sup>th</sup> July 1533 A.D. It states that Lingasani, and Tiruvenkatamanikkam, daughters of Tippasani, belonging to temple dancer's caste, gifted 330 *nar-panam* into *Sri-Bhandaram*. The grant was made for maintaining on the stipulated days as *ubhaiyam*, 9 *dosai-padi* to be presented to Malaikuniyaninra-perumal, on all the 7 festival days during 9 Brahmotsavam celebrated for Sri Venkateswara every year. They also offered 1 *dosai-padi* on the day of Mannasasmudram, 1 *dosai-padi* on the day of hunting festival; thus in total 11 *dosai-padi* to be offered. The gift was made during the reign of Achyutaraya.<sup>201</sup>

During the Achyutadevaraya reign the inscription is dated 2<sup>nd</sup> August 1534 A.D. It records that Govindasani, daughter of Polu-Nayakkan, of Sajjarautu family, residing at Tirupati, deposited 1,620 *nar-panam* into *Sri-Bhandaram* with the stipulation of offering 1 *tirupponakam* daily to Sri Govindarajan and 30 *tirupponakam* on the 30 days of the month of Margali as *ubhaiyam* and as Dhanurmasa-puja.<sup>202</sup>

An inscription engraved on the south wall of old kitchen in the Temple of Sri Govindarajaswami in Tirupati is dated 11<sup>th</sup> April 1535 A.D. It records that the same donor Chikkayasavayi and her younger sister Govindasani, daughter of Polu-Nayakkan, deposited the 1,750 *nar-panam* into *Sri-Bhandaram* with the stipulation that to Sri Govindaraja 1 *tiruvolakkam* and 6 *vagai-padi* along with *tiruppanyaram*, tender coconuts, sugar-canes and fruits are to be offered his consorts and Senai-Mudaliyar immediately after the *tirumanjanam*

in the mandapam constructed at Tirupati on the day of Chittirai-vishu as the ubhaiyam of son, Tirumalayyar.<sup>203</sup>

The epigraph engraved on the north wall of a room near the western verandah of the old kitchen in the temple of Sri Govindarajaswami in Tirupati is dated 19<sup>th</sup> June 1535 A.D. It states that Peruchchi, daughter of Malaghana Venkatatturraivar Sevvai, belonging to the temple dancer's caste, paid 230 *nar-panam* into the temple treasury. The gift was made for propitiating Sri Govindapperumal, Nachchiyar, and Senai Mudaliyar immediately after the tirumanjanam (holy bath).<sup>204</sup>

One of the interesting inscription engraved on the north wall of a room near the western verandah of the old kitchen in the temple of Sri Govindarajaswami in Tirupati dated 13<sup>th</sup> July 1535 A.D. It states Ligi and Tiruvenkatamanikkam, daughters of Tippasani, one of the Emperumanadiyal residing in Tirupati, paid 230 *nar-panam* into *Sri-Bhandaram*, on the day of the Tirthavari festival during Vaikasi and Ani-Brahmotsavam, with provision made for certain offerings to Sri Govindarajan, abiding in Tirupati temple.<sup>205</sup>

An inscription engraved on the north wall, west of entrance of the old kitchen in the temple of Sri Govindarajaswami in Tirupati is dated 13<sup>th</sup> July 1535 A.D. It records that Bejji also called Peruchchi, was daughter of Malakka Venkatatturraivar Selvi, one of the temple damsels residing in Tirupati. She deposited the sum of 200 *panam* for the purpose of offering 1 *dosai-padi* and 1 *tiruppaniyaram* to Sri Govindaperumal along with 1 *tiruvolakkam* offering previously arranged by her as *ubhaiyam* on every Makara-Sankranthi day while seated in the mandapam built by the mahouts.<sup>206</sup>

An inscription engraved on the south wall of the third *prakara* in Tirumala temple entrance is dated 30<sup>th</sup> January 1540 A.D. It states Hanumasani, daughter of Uddida

Timmayyan and one of the temple damsels residing in Tirupati, gifted 820 *nar-panam* to temple treasury. The grant was made of propitiating Sri Venkatesvara and Tiruvali-Alvan with 13 *appa-padi*, *Idosai padi* along with 750 areca-nuts, 1400 betels and 14 palam of chandanam as *ubhaiyam*.<sup>207</sup>

Another inscription engraved on the east wall south of Padikavali -gopuram in Tirumala temple is dated 30<sup>th</sup> April 1540 A.D. It records that Lingasani, daughter of Tiruvenkatamanikyam, daughter of Tippasani, belonging to the caste of temple damsels residing at Tirupati, she gifted 1,650 for the purpose of presenting 20 rose-water vessels and 20 weights of refined camphor to the processional deity of Sri Venkateswara while on a pleasant walk during the 20 days of summer festival at Tirumala as their *ubhaiyam* in cash. They also arranged for 1 *dosai-padi* offerings to Tiruvali Alvan (Chakratalvan) enshrined in the tower of the temple of Sri Govindaraja in Tirupati.<sup>208</sup>

An inscription engraved on the east base of Padikavali -gopuram in Tirumala temple is dated 21<sup>st</sup> November 1543 A.D. It records that Selli, one of the Tiruvengambadi-kaikkolars, (temple servants), belonging to the caste of temple damsels, deposited the sum of 1120 *panam* for the celebration of new-harvest festival at Tirumala on the day of the star Rohini, occurring in the month of Tai for Sri Venkateswara as *ubhaiyam*. The gift was made during the reign of Sdasivaraya.<sup>209</sup>

It is known from an inscription engraved on the east base of third *prakara* in Tirumala temple is dated 26<sup>th</sup> February 1545 A.D. It registers Lingasani, and Tiruvenkatamanikkam, daughters of Tiruvenkatadasi, belonging to the caste of temple damsels residing in Tirupati, donated the sum of 1600 *panam* which was paid into the temple treasury as *ubhaiyam*. The gift was utilized for the preparation of 20 *manohara-padi*, and other offerings to Sri

Malayappasvami while seated in the swing arranged in the stone car at Tirumala on the 20 days of summer festival.<sup>210</sup>

One of the interesting inscriptions engraved on the west wall of the second *prakara* in the Temple of Sri Govindarajasvami in Tirupati. It records that Krishnamangai, daughter of Govindi who was the daughter of Tiramayyan of Odukarai village, donated the sum of 110 *panam*. The grant was made for 1 *dosai-padi* and 1 *idali-padi* to be offered to Sri Govindaraja after hearing Kaisika-Puranam and 1 *iddali-padi* to Sri Raghunadha on the day of hunting festival celebrated for him in Tirupati as *ubhaiyam*.<sup>211</sup>

The epigraph engraved on the south wall of the third *prakara* in Tirumala temple is dated 26<sup>th</sup> July 1545 A.D. It records that Nagasani, daughter of Obulayyan, one of the temple damsels sent by the emperor Achyutaraya, constructed a mandapam in her garden at Tirumala. She gifted a sum of panam for an offering of 13 *appa-padi* yearly to Sri Venkateswara while seated in the above said mandapam on all the 7<sup>th</sup> festival days of 10 Brahmotsavam at Tirumala.<sup>212</sup>

An inscription engraved on the west wall of the third *prakara* in Tirumala temple dated 23<sup>rd</sup> July 1546 A.D. The donor Tiruvenkata Manikyam, daughter of Tippasani, one of the emperumanadiyars (temple damsels) residing in Tirupati, Potlapadi Timmaraja (the provincial chief) and the trustees of Tirumala temple granted a dandikai (palanquin) as a token of honor for the services rendered by her for use towards the temples in Tirupati and at Tirumala.<sup>213</sup>

A short inscription engraved on the west wall of the third *prakara* in Tirumala temple is dated 23<sup>rd</sup> march 1548 A.D. It states that Lingasani, daughter of Tiruvenkatadasa, one of the Emperumanadiyars (temple damsels) residing in Tirupati, arranged for 10 *manohara-padi*

to be made to Sri Utsava-Murthi on all the 7<sup>th</sup> festival days during Brahmotsavam at Tirumala as *ubhaiyam*.<sup>214</sup>

Sevvusani, daughter of Angali, one of the Tirupati temple damsels, donated the sum of 200 *panam* as capital for the daily offerings of Sri Vighnesvara installed by her in the temple of Sri Kapilesvarasvami at Kapilathirtham in Tirupati. The epigraph further registers the fact that Rachavidu-Nayakkar reconstructed the *prakara* walls and kitchen attached to this temple of Sri Kapilesvarasvami while they were damaged by being struck by thunder during rains at his own cost.<sup>215</sup> The inscription found in Sri Kapilesvara's temple at Kapilathirtham in Tirupati is dated 30<sup>th</sup> January 1563 A.D.

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The world famous pilgrimage centre- Tirumala temple for Hindus has a hoary past and its history goes back to the Pallava period of the 8<sup>th</sup> century A.D. Its name and fame are further pushed back with the help of Tamil literature as the hill Tiruvenkatam served as the northern boundary of Tamil country. The abode of Lord Venkatesvara is mentioned as Vata Venkatam in literature. The inscriptions of the subsequent period in this place refer to the growth of the temple and its economy starting from the time of the Pallava king Dantivarman. The glory of this temple reached its zenith during the rule of Vijayanagara, particularly, under Krishnadevaraya.

The inscriptions provide valuable information on the economic transactions of that period. In general, they provide a long list of food offerings which were offered during festivals, day to day *pujas* and other auspicious occasions of the temple. The donors of the gifts were mostly the kings, the queens, military generals, officials, governors, *matha* pontiff, *Ekakis*, scholars and merchants.<sup>1</sup>

The Tirupati temple became a refuge for many Vaishnavite priests from Southern Tamilnadu and even for the major deity Sri Ranganatha of Srirangam when that great temple was under Muslim control.

The rulers of the first dynasty of Vijayanagar (1336-1485 A.D.) did not succeed to the supervision or management of the Tirupati temple. The early rulers were Saivites and therefore less interested in this Vishnu temple and they were also primarily concerned with the consolidation of their rule in the southern parts of Tamilnadu far from Tirupati. The absence of any effective territorial power around Tirupati in the early years of the Vijayanagar period permitted the temple to establish an independent managerial

and trustee body by 1390. It was of particular importance in the century of rapid growth which the temple experienced from 1456 to 1565A.D.<sup>2</sup>

By 1456, the temple had become an important regional religious centre which attracted the support of an important ruling family in the Tirupati area, the Saluva family. The patronage of Saluva Narasimha and his successors to the Vijayanagar throne in the next century ushered in a new era for the Temple. The new era was represented by the establishment of numerous minor shrines at Tirupati and new facilities for the comfort of pilgrims such as rest houses and feeding houses.<sup>3</sup>

The concept and function of statehood was markedly different in medieval south India than it is in modern times, there was the same concern with the productivity and welfare of the village and with the relationship of village welfare to the stability and strength of the state. In the *Amuktamalyada*, a Telugu epic poem of the 16<sup>th</sup> century which is widely attributed to the great king, presumably Krishnadevaraya states: The extent of the state is not the cause of its prosperity. When a state is small in extent then both virtue (“*dharma*”) and prosperity (“*artha*”) will increase only when tanks and irrigational canals are constructed and favor is shown to the poor cultivators in the matter of taxation and services.<sup>4</sup>

## **SOCIAL CONDITIONS**

Society is always a complex problem and the Hindu pattern of society is more complex. The caste system and the four fold system of the religion (*varnasrama dharma*) is the base of the Hindu society. There are many castes and each caste has its own place in the ladder of the society. It can be observed that one caste is dependent on the other for its social activities and vice-versa. The pattern of Hindu society as revealed by a study of

immemorial tradition continued to give the state the usual pyramidal structure with sudras and the chandalas at the bottom and the Vaisyas, Kshatriyas and Brahmins forming the super layer.<sup>5</sup>

As evident from the inscriptions, the folk worship and folk belief are seen from the sixth century A.D. in Rayalasima area. Many inscriptions record the donations to Saiva and Vaishnava temples. This type of devotional aspect influenced the social life of people. The inscriptions record the monthly and yearly festivals that were celebrated in the temples. The festivals have been a part of their culture and many donations were made on these festival days. The customs and conventions of people were purely rural in nature. The influence of the Epic and Puranic stories was abundant on people and their way of life was thus regulated.<sup>6</sup>

The backwardness of Rayalaseema is evident from the inscriptions. The millets and dry paddy are referred to in the medieval inscriptions. Paddy was a wet crop that was rare in the medieval period, and it is referred to in the inscriptions from the 13<sup>th</sup> and 14<sup>th</sup> century A.D. On this basis, it is clear, that the food of the people was confined to millets and dry paddy. The food of common people was very cheap as it did not include fruits, ghee and other essential items as seen in the food of wealthy people. The wealthy people of this region were the only the Royal people and all the others were common people.

The education system, particularly of the medieval period of this region, is not known properly for paucity of information. It can be said that the number of Brahmin donees referred to in many inscriptions with Vedic scholarship seemed to have been the teachers who taught Vedic learning to the people.<sup>7</sup>

Different items enumerated in and therefore mentioned in paras constitute the chief features of the Rayalasima society. Though Rayalasima is a part of Andhra country, it exhibited a typical and unique nature in social, economic and religious fields. The inflow of people from the adjacent areas was allowed freely in this region which resulted in the composite culture according to the information given in the Kannada and Tamil inscriptions.<sup>8</sup>

### **CASTE SYSTEM**

The inscriptions from the 6<sup>th</sup> century A.D. onwards give more details about the caste system in Rayalasima region. By that time, the four-fold caste system was well settled in this area. We come across so many castes and all of them are constituted into one group called the sudras, which is the last division of the traditional four-fold caste system. The Rayalasima history actually begins from the 6<sup>th</sup> century A.D., as we have no inscriptions prior to that period. Though the Asokan inscriptions and one or two Satavahana inscriptions are traced from this area, they do not speak about caste.<sup>9</sup>

### **BRAHMANS**

Brahmanas, the custodians of religious and sacred knowledge were considered to be in the highest rank of all the sections of the Hindu society.<sup>10</sup> They were held in respect by members of the other three castes. The earliest inscriptions of this region record a land donation to a Vedic Brahmin.

The Brahmins in Rayalasima had sufficient work to do, as the members of the Renati Chola family donated them liberally by employing them in different rituals. There

is a general opinion that most of the Brahmins in Andhra country from the earlier period adopted Yajus-*saka*. That means they were scholars in *Yajurveda* and mastered it.<sup>11</sup>

According to inscriptions most of the Rayalasima Brahmins belonged to *Apastambha-sutra* and *Yajus-sakha*. The inscriptions of the coastal districts mention some Brahmins who were employed in the royal service. Though proficient in *Vedic* studies, they concentrated on the administrative and other secular aspects. Such Brahmins were called *Niyogi* Brahmins, while others who were engaged in Vedic studies were called as Vedic Brahmins. In Rayalasima, we do not come across the sect of *Niyogi* Brahmins for the reason that no dynasty was able to associate Brahmins in the administration up to the Kakatiyas.<sup>12</sup>

All the Rayalasima Brahmins adopted the Apasthamba Sutra, though their gotras differed. The names of *gotras* such as Bharadvaja and Kasyapa were very popular among them. This fact is based on the epigraphical data which ranges from the 7<sup>th</sup> century A.D. to the 16<sup>th</sup> century A.D. Many of the Andhra Brahmins from the very beginning adopted the principles laid down by Apasthamba in their daily life. Apasthamba was said to be an Andhra. The Andhra Brahmins even today follow the principles of Apasthamba in the marriage and obsequies.<sup>13</sup> Apastamba was the most popular sutra in the entire south India.<sup>14</sup> This may be the reason in Rayalasima also for the Brahmins to adopt *Apasthambha-sutra*. Brahmins of this area specialized and mastered the *prathama sakha* is *Sukla yajurveda*.

The personal name suffixes seen in these names are Sarma, Dikshita, Vidusa, Bhatta, Somayaji, Raju, etc. In addition to these suffixes some more suffixes like Jiyya, Nambi, Acharya, Pandita, Ayyavaru, Desika, Jyosyulu are also noticed from the

inscriptions. More than half of these suffixes of Brahmins are not seen in the inscriptions of the other regions of Andhra. This clearly shows that the Rayalasima area was brahmanized thoroughly, which was the impact of *Vedic* Brahmanism.<sup>15</sup>

Rayalasima region enjoyed the popularity of Vaishnavism from the 14<sup>th</sup> century A.D. and the Brahmins appeared with the suffix 'acharya'. Acharya is a vaishnava term, which was freely used in the inscriptions during the Vijayanagara period. Suffixes like Bhatta, Dikshita, Somayaji etc, are seen in the medieval inscriptions and the use of the suffix 'Sharma' decreased. Brahmins with 'Sarma' suffix in the early and *sakha*. The reason for this is that they were not basically associated with the performance of sacrifices and they seemed to have remained as *Vedic* Brahmins.<sup>16</sup>

### **PANDITHA**

This suffix appears in the medieval inscriptions. If a Brahmin specialized in some branches of Vedanga but was not a master of all the six, he came to be called a *Pandita*. References to *Panditas* are very common in the inscriptions of late medieval period.<sup>17</sup>

### **JIYYAR**

Jiyyar was a Vaishnava preceptor and often acted as a priest in the Vaishnava temples. Brahmins with the suffix 'Jiyya' seemed to have worked in Vaishnava and Saiva temples. This suffix largely occurred in the late medieval period.<sup>18</sup>

### **NAMBI**

Nambi was a popular suffix to Vaishnava teachers in the late medieval period. Certain Govinda Bhatta was shown as Nambimar and priest of a Vaishnava temple in an inscription found at Motakatla (Rayachoty *taluk*) dated 13<sup>th</sup> century A.D.<sup>19</sup> Brahmins of

Rayalasima were donated *agaraharas* from the 14<sup>th</sup> century onwards. *Agrahara* was the home of scholars devoted to learning and intellectual pursuits.<sup>20</sup> A number of Brahmin families settled in these *agaraharas* and worked as priests and *purohitas*. Brahmins of this region were not wealthy.<sup>21</sup> Celebration of Vedic rites in the houses seemed to be very expensive and most of the people discontinued the Vedic rites in their houses. This reduced the professional chances of Brahmins and they had to depend upon the secular activities for their livelihood.<sup>22</sup>

## **KSHATRIYAS**

Kshatriyas occupy the second place in the traditional four-fold caste system. According to many historians, Kshatriyas are those who enjoyed the ruling power of the country. The Satavahanas who were the first rulers of Andhra, were not Kshatriyas. They were known as Kshatriyas only because they assumed ruling power. The general observation of the historians is that whoever associated with ruling was called the Kshatriyas. Kakatiyas were shown as the sudras initially and called Kshatriyas from the period of Ganapatideva. Vishnukundins declared that they were Brahmins and became Kshatriyas by assuming ruling power. These facts are to be borne in mind before studying the people of Kshatriya community in Rayalasima.<sup>23</sup>

## **VAISYAS**

Vaisyas occupy the third place in the traditional four-fold caste system. The ancient literary works describe them as merchants. Vaisya, is a word that describes them as a business community. Vaisya, is a word which stands for a community. Komati, Behari, Varnik, Nagara, Uraju, Kubera etc., are synonyms of Vaisya. The word 'Komati' is available in inscriptions from the 11<sup>th</sup> century A.D.<sup>24</sup>

## **SUDRAS**

The sudras representing the great mass of people formed several endogamous groups or communities called *jatis*, *varnas*, *kulas* or *samayas*. Including those communities the Hindu society is traditionally said to have comprised altogether 18 jatis.<sup>25</sup>

## **VIRAMUSTHIS**

This caste is seen only in the Rayalasima region in the Medieval and late Medieval periods. Viramusthis were civic guards who were expected to protect their donation of Viramusthi-*pannu* to the Saiva temples. The spread of Virasaivism in Rayalasima particularly in the 13<sup>th</sup> and 14<sup>th</sup> centuries A.D., gave inspiration to some Saiva devotees to sacrifice their lives for the cause of Saivism.<sup>26</sup>

## **VIPRAVINODIS**

They were Brahmins whose purpose was to entertain people. Thurston opines that Vipravinodi was the offspring of Lingayat female and Brahman male.<sup>27</sup> They were equated with the sudras in inscriptions and literature. This community was spread mostly in Rayalasima excluding Chittoor district and not in other parts of Andhra.<sup>28</sup>

## **BALIJAS**

The population of Baliya community is very high in the present Rayalasima. People of this community were engaged in agriculture and business from the medieval period. 'Baliya' as a community is seen for the first time in an inscription of the 13<sup>th</sup> century A.D.<sup>29</sup>



## **CASTE GROUPS (PANCHANAMVARU)**

Panchanamvaru is a group of castes namely carpenter (Vadrangi), iron-smith (Kammari), bronze-smith (Kanchari), gold-smith (Kamsali) and stone-cutter (Kase). People of these five castes were known as Panchanam varu and they were engaged in the construction activity of the temples. They were treated as the servants of temple.<sup>30</sup> A suffix 'oju' was a regular feature in names of these people. Some people bore the suffix 'battudu' in their names.

## **COURTESANS**

Any account of Hindu society of the medieval period is not complete without the mention of *vesyas* or courtesans. They were the custodians of art, especially of music and dance. 'Bogam' is a term used freely in the temple inscriptions which means enjoyment to the God. The '*devadasis*' dedicated to the temple were a part of '*angarangabhoga*' of the god. Maintaining courtesans was viewed as a sign of honor in the Medieval and Late Medieval periods.

## **FOOD AND DRINK**

Rayalasima region is famine strike from the early period and sufficient food grains and vegetables can't be expected here for want of rains. So the food habits of people were in accordance with the availability of food items. The observation of Nuniz<sup>31</sup> that the meat of sparrow, rat, cat etc., sold in the bazaar can be applied to the Rayalasima region. *Amuktamalyada*, a Telugu classic, describes that people in the remote villages used to cook meat of wild animals in big jars. It also describes that the rural people used food prepared with '*arikalu*' (a type of millets raised by dry crop) and vegetable curry

prepared with sprouts of tamarind during rainy season. Sri Krishnadevaraya referred to a non-vegetarian curry prepared with mango slices, fish and gingley oil. People used to drink the coconut water to escape from the heat of their bodies generated by the above non-vegetarian curry.<sup>32</sup>

## **FESTIVALS**

### **ECLIPSES**

Lunar and Solar eclipses were considered to be very holy and devotional activities to the temples took place on those days. Even today people all over India take holy dip in famous rivers during eclipses and take food after the eclipses are over. Many inscriptions record donations on these days for temples.<sup>33</sup>

### **SEASONAL FESTIVALS**

*Amavasya* (dark moon day) and *Purnima* (bright moon day) were observed as festivals. Varieties of worships were conducted in temples on these days. Inscriptions record donations to temples during these festivals. The full moon day was regarded as festive occasion, namely, '*DevanaPurnami*' (the full moon day or the 15<sup>th</sup> day of the light half of the month of *Chaitra*), '*Nulipurnami*' (the 15<sup>th</sup> day of the light half of the month of *Sravana*) and '*KartikaPurnama*' (the 15<sup>th</sup> day of the bright fortnight of the month of *Kartika*). '*DevanaPurnama*' seems to have been associated with the festival of *Dolotsava*.<sup>34</sup> Other famous festivals referred to in the inscriptions of this region are *Sivaratri*<sup>35</sup>, *Rathasaptami*<sup>36</sup>, *Srikrishna Jayanthi*<sup>37</sup>, *Sriramanavami*, *Sankranthi*<sup>38</sup> and *Vinayaka festival*.<sup>39</sup> On all these festival days either new *utsavas* (mode of worship) were instituted or different kinds of donations were made in the temples.<sup>40</sup>

## AMUSEMENTS

Many temples were constructed and old temples were renovated in the medieval period. Temples began to provide amusement to the people from this period. The temple dancers with their troop exhibited their dance performances. Plays with religious themes were enacted on the *rangamandapas* of the temples. The *devadasis* or *gudichetis* danced in the streets before the temple processions. Thus the temple provided sufficient amusement to the people. A number of inscriptions record gifts and donations to such people of the temple who entertained the people.<sup>41</sup> The wrestlers were patronized in the royal courts. They were being asked to exhibit their wrestling skills during festivals for the entertainment of people. Special gymnasiums were produced for the wrestlers to practice. Words like ‘Samugaridilu’<sup>42</sup>, ‘garidisala’<sup>43</sup> prove the existence of such places.<sup>44</sup> There were street dancers to entertain people. They exhibited the art of dance and some plays with mythological themes in the streets. ‘*Manucharitra*’ describes theatres for exhibiting these arts.<sup>45</sup> Vipravinodins also seem to have entertained people with their ‘Yakshini vidya’, just like Viramusthis and Dommaris. Many inscriptions belonging to the last quarter of the 15<sup>th</sup> and 16<sup>th</sup> centuries A.D., record the donations of ‘*tyagavartana*’ (Vipravinodipannu) to different Vaishnava temples, due to them from the people for rendering entertaining service.<sup>46</sup>

## SOCIAL JUSTICE

From the early period in India ‘*Nyaya*’ and ‘*Dharma*’ were regarded with high esteem. The ancient rulers were impartial in executing law and justice. The ‘*Dharmasastras*’ had been an authority for them in dealing with cases of various types and awarding punishments. The Sanskrit literature spread the principles of

*Dharmasastras* regarding crime and punishments. The early inscriptions do not give any idea about the subject. Inscriptions of the medieval and late medieval periods give much legal information. Especially the inscriptions of the Vijayanagara period refer to good examples of execution of judicial procedure of the Vijayanagara kings.<sup>47</sup> The principles regarding law and justice of ‘*Vignaneswariya*’ were thoroughly grasped in the contemporary literary works.<sup>48</sup> People who give fake witnesses were punished with punishments like life sentence, removal of the skin of the body, amputation of legs and hands, throwing into oil crushers etc.<sup>49</sup>

## **ECONOMIC CONDITIONS**

Rayalasima is a poor region in Andhra country even today. The poverty of this region is based on two factors. Namely, its geography and the helplessness of its rulers from the historical period. This area does not possess suitable water sources. Nature also is not conducive and its rainfall is very low. The same condition is witnessed from the early period. The cultivable land was very limited and not suitable for cultivation. Rayalasima *ryots* often lose their crops for want of rains and face the famine. Only millets were known to the people of this region in the pre-Kakatiya period. Paddy was very rare. The excavation of irrigation canals and tanks was undertaken from the Kakatiya period. Paddy was grown in a limited area from this period. In spite of this, paddy was not the common food item, as it was used only by the wealthy people and in the *prasadam* offered in the temples.

The development of agriculture depends upon the cattle wealth. As this area did not possess pastures and sufficient water, the cattle wealth also was considerably low. Milk and other products were rare items. If at all we come across ghee that was in the

context of food offerings and perpetual lamps in the temple. The death of cattle and lack of sufficient milk products can be noticed from the early inscriptions. Due to lack of sufficient crops and cattle, the Rayalasima region was worst hit by famines. The people of Rayalasima knew famines from the early period.<sup>50</sup>

The economic backwardness of Rayalasima due to the political reasons was rightly thought of by a scholar. He opines that “the kings associated with the rule of Rayalasima belonged to minor dynasties and their political fortune depended on the imperial powers. Their territories changed hands among the powerful kings of big dynasties. They never enjoyed freedom and could not think of bringing prosperity to their native land. No development activities towards the fields of agriculture and finance were undertaken by them. This situation resulted in severe backwardness of this area”.<sup>51</sup>

The backwardness caused due to these factors continued in the medieval period also, though some political stability was established in this region from the rule of the Kakatiyas and irrigational facilities such as canals and tanks were provided to some extent. More land was brought under cultivation. The number of cattle increased limitedly. In spite of this marked development, the natural factors had been the same as in the earlier period and this region did not experience any development when compared with the other regions of the Andhra country. From the Kakatiya period onwards, the rulers imposed a number of taxes on people.<sup>52</sup>

## **TYPES OF LAND AND CROPS**

The land of this region can be divided into cultivable land and non-cultivable land, cultivable land was very limited and the possession of even a small piece of it brought respect and social recognition to its owner.<sup>53</sup> Inscriptions of the medieval period

refer to the '*poduvyavasayam*'(cultivation in forest land). The second elements of the village names like *podu*, *dinne*, *banda*, *bayalu* etc.,<sup>54</sup> denote the fact that the people settled in villages near these geographical sites, making that area suitable for cultivation from the medieval period.<sup>55</sup>

## **WET AND DRY LANDS**

The cultivable land can be divided into wet and dry lands. The Telugu inscriptions during the period of Renati Cholas refer to land grants to Brahmana scholars. The land donated to the Vedic brahmanas must have been the irrigated land only. Land was being given to brahmana scholars as '*Pannasa*'. '*Pannasa*' means tax free land.<sup>56</sup> Varipolamu, may mean a wet land, but it should be taken as dry land and there are inscriptions as evidence to show that '*vottodlu*'(Paddy grown from dry lands) were grown from *varipolamu* and these *vottodlu* were used for food offerings in temples. The cultivators of the present period also crop *vottodlu* from their dry lands, fully depending on rains.<sup>57</sup>

## **KAVULU AND GUTTA**

In one way both the words 'Kavulu' and 'Gutta' mean the same i.e., fixed amount on a unit of land given to a cultivator. The landless cultivators had taken lands from the landlords on a fixed amount or fixed grain on annual basis. Every villager had known about this system in the Rayalasima region also. This practice was prevalent in this area from the 13<sup>th</sup> century A.D., onwards<sup>58</sup> bringing new lands under cultivation as a definition source of revenue to the state. Krishnadevaraya lays it down as a duty of the king to destroy the forests in the interior of the kingdom to enhance the size of arable land.<sup>59</sup> People of Rayalasima depend upon dry crops even today. Groundnut is the main commercial crop in all the districts of this region. Millets like *vadlu*, *sajja*, *jonna*, *korra*

and *ragi* (different types of dry crops) are being cropped by the *ryots*. The practice of dry crop cultivation was prevalent in the early period, which was handed down to the *ryots* of the present period.<sup>60</sup>

Some inscriptions describe different fruits offered to the gods in the temples. It can be said that such fruit gardens were being raised in that period. Some inscriptions record the donation of palmyra trees and Tamarind trees to the temples. Among the literary works, “*Manucharitra*”, “*Amuktamalyada*” and “*Kalahastimahatyam*”, describe different fruits and fruit gardens of this region. Trees like betel nut, plantains, sugarcane, betel and mango were highly scattered.<sup>61</sup> *Paka* trees (betel nut trees) appeared in the south-eastern parts of Rayalasima.<sup>62</sup>

## **IRRIGATIONSYSTEM**

Irrigation was one of the major items of work in which the entire society was essentially interested. For it was through irrigation that agriculture could be progressive. It was considered a holy act on the part of the individuals and also administration to construct canals, excavate tanks and lakes, dig wells for the encouragement of agriculture.<sup>63</sup>

## **TANKS**

Inscriptions of the medieval period record the construction of a number of tanks in this area. The Kayastha chiefs caused the construction of many tanks in the Cuddapah and Kurnool districts. The tanks came to be called as ‘*samudrams*’ from the Kakatiya period. Tank excavation seems to have started according to inscriptions from the 8<sup>th</sup> or 9<sup>th</sup> centuries A.D., in the Chittoor district. An indirect reference to a tank is made in an

inscription from Gudimallam in 845 A.D.<sup>64</sup> Tank construction was undertaken by the government, royal officers and wealthy people with high zeal in the Vijayanagara period. The important tank that attracts us is the Pourmamilla tank. This tank was constructed by the Vijayanagara prince Bhaskarabhavaduta (son of king Bukka- I) at Porumamilla (Badvel taluk) in the year 1369 A.D. and an inscription was issued on a stone set up on the tank bund.<sup>65</sup> The inscriptions engraved on the walls of the temple managed by the T.T.Devasthanams, Tirupati offer valuable information regarding the digging of canals. Devotees of different places in and around Tirupati donated lands and tanks to God Venkateswara of Tirumala. One example from the TTD inscriptions serves the purpose. Certain Mallennagal also called Mahavadasar donated a substantial amount of money for getting old channel from Mudari river and connect it with the lake and dig a new channel near Avilala village (very near to Tirupati). The date of this record is 1409 A.D.<sup>66</sup> Another epigraph records that Ramanayakkar caused the excavation of a channel at Alipuram (Chandragiri taluk), in 1504 A.D.<sup>67</sup>

## **IRRIGATIONAL FACILITIES IN THE STUDY AREA**

With the ascendancy of Krishnadevaraya on the Vijayanagara throne in 1509 A.D. the golden age of south India commenced and lasted till that illustrious monarch died twenty years later (1529 A.D.) His great achievements in political as well as literary field earned him the *Sahitisamarangana Sarvabhauma*. We have already had the occasion above to refer to the great emphasis laid by Krishnadevaraya on the need of excavating tanks and irrigation canals as evidenced by his unique Telugu work *Amuktamalyada*.<sup>68</sup>

Successive royal dynasties strived hard to bring vast extents of uncultivated land under cultivation. In this process they paid particular attention to promotion of



irrigational facilities to lands by way of excavating large tanks and canals. Interestingly, temples like those of Lord Venkatesvara (Tirumala-Tirupati); Sri Kalahastiesvara (Srikalahasti) and Varaha Narasimha (Simahachalam near Vishakhapatnam) invested their monetary gifts for providing irrigation facilities to the respective temple lands. All this shows the importance given by the royal houses, temples and in many cases royal officials to water management.<sup>69</sup>

On the basis of epigraphical evidence the practice of tank excavation can be traced back to the 4<sup>th</sup> century B.C. It is known from the epigraph that the famous Sudarsana Lake was originally constructed by Chandragupta Maurya and that it was twice successfully restored to its original glory in the subsequent centuries when it was seriously damaged by the fury of nature. Thus the history of the excavation and maintenance of tanks in India had its beginning in the pre-Christian era itself. Since then there had been a steady growth in the number of tanks excavated and maintained over the centuries throughout the breadth and length of our country.<sup>70</sup>

The soil of the Andhra country is usually divided into 3 types viz. black cotton soil, red soil and rocky soil and, of these, the first two varieties are extensively seen.

The soil of the country being generally dry, artificial irrigation is necessary. Irrigation works consisted of three principal types namely, wells including *doruvu* wells on the river banks, river channels and tanks or reservoirs formed by constructing embankments across two hills, and rivulets or streams.<sup>71</sup>

The Vijayanagara kings, like their predecessors, realized the necessity of digging tanks for the prosperity of the kingdom. For instance, Krishnadevaraya emphasizes the importance of excavation of tanks when he declares that the extent of a state is the root

cause of its prosperity and if it is small its prosperity would increase only when tanks and irrigation canals are constructed and concession in taxes like, *ari* and *koru* is allowed to the poor.<sup>72</sup>

It is also evident from the inscription that the renovation of tanks is considered as pious as excavation of a tank and digging a fresh one even more. Because of these sentiments as well as practical considerations the Vijayanagara kings bestowed great attention on excavation and renovation of tanks and the inscriptions of this period are replete with such instances.<sup>73</sup>

As far as the Andhra country is concerned there are twenty nine epigraphical references to the tanks excavated or renovated during the reign of Krishnadevaraya.<sup>74</sup> There is a large number of inscriptions in the temples in Tirumala and Tirupati recording the utilization of the amount endowed for specific services to the gods for providing new or bettering the existing irrigation facilities in the *devadaya* villages.

One of the inscriptions from Tirupati dated 1517 A.D records that a resident of Narasingarayapuram in Tirupati excavated an irrigation tank, and leveled the *pallam* land situated below the said tank in Tirumaneri. Before his death in 1529 A.D. Krishnadevaraya nominated his half brother Achyutadevaraya to the Vijayanagara throne. Although the later's reign was not totally peaceful, tank construction and renovation activities received good attention as evidenced by twenty inscriptions.<sup>75</sup>

One of the inscriptions from Tirumala-Tirupati (1532 A.D.) records that as per the order of the king Achyutaraya, Tallapakam Tirumala Charyulu, son of the great Vaggeyakara Annamacharyulu, reconstructed the old tank at Tirumala and erected a

*mandapam* around it. There are 24 references to the excavation and renovation of tanks belonging to the period of Sadasivaraya, the last Tuluva ruler.<sup>76</sup>

## **THE ROLE OF TIUMALA-TIRUPATI TEMPLES IN PROVIDING IRRIGATION FACILITIES**

It is observed that the temple of Sri Venkatesvara at Tirumala (Tirupati) played a vital role in providing irrigation facilities by way of excavating or improving the tanks and canals by spending large amounts of money donated by the devotees for conducting different kinds of services in the temple. About 275 inscriptions coming from Tirumala-Tirupati state that “the temple trustees undertook to spend the particular amount paid by the donors for the improvement of the tanks and took – fed channels and sometimes river channels in the temple villages and conducted religious services as stipulated by the donors with the income derived there from.

An epigraph of 1464 A.D. states that Tolappar Ayyangar, one of the *Acharyapurushas* of Tirupati, paid 7,000 *nar-panam* into the Sribhandaram of Tirumala and stipulated for a food offerings to god Govindaraja. In turn, the sthanattar undertook to invest that amount for the excavation of river channels and other irrigation channels in the temple villages and conduct the services with the income derived front of the villages. Similarly, an inscription of 1517 A.D. states that the sthanattar was authorized to utilize the sum of 3,000 *nar-panam* deposited by a lady donor Tirumalai Amman for the excavation of irrigation tanks and channels in the temple villages and conducts the food offering services stipulated by the donor with the income resulting from it. In cases like these, the temple trustees were thus free to spend the amount deposited by the donors on

any of the works, sometimes on river channels and sometime on tanks and tank fed channels in the temple villages in general.<sup>77</sup>

These instances drive home the point that the Tirumala-Tirupati temples played a unique role in providing irrigation facilities on a large scale and, consequently, brought vast extent of land under cultivation. Naturally this would have enormously increased the temple's revenue. A study of the inscriptions reveals the fact that the aforesaid activities of the temple were highly intensive and extensive during the Vijayanagara period.<sup>78</sup>(see **Table: 2)**

### **CATTLE WEALTH**

The agriculture and cattle rearing had been the chief profession of people in India. Among all animals of the cattle, cow was and is considered as a holy animal by the Hindus. It provides three products viz., milk, curd and ghee to the deities which is considered to be highly meritorious. Cow's ghee for lighting lamps in the temples was given preference over other lighting mediums by the '*Dharmasastras*'. As such we find a number of devotees gifting cows for the specific purpose of maintaining lamps in the temples.<sup>79</sup>

### **BUSINESS AND BUSINESS GUILDS**

There were no permanent business institutions or guilds in Rayalasima area. The development of business was to depend upon well developed roads and the safety measures provided against robberies to the business people.<sup>80</sup> A few highways were prepared by the government which passed through Rayalasima. Krishnaswamy

Aiyyangar wrote that there was a road from Vijayanagaram to Rameswaram touching Srikalahasti, Tirupati, Kanchi, Tiruvannamalai, Chidambaram and Madurai.<sup>81</sup>

In order to support the vast increase in ritual activities at Tirupati, endowments of money and land increased. Two factors appear to be decisively important relative to the century during which endowments so greatly increased.

The first factor was the importance of state support through land and money endowments. The rulers of Vijayanagara and their officers were the principal donors of land and money resources which underpinned the growth of the temple.

The second factor was the utilization of money endowments for the creation of irrigation works in the villages, which had been endowed to the temple.

The crucial support of the Vijayanagar state and the utilization of money endowments for irrigation works were complementary factors contributing to the economic foundation of the Tirumala temple. On the one hand, the irrigation programmes which covered about 100 villages in the Tirupati-Chandragiri area could never have occurred without the grant of villages from state donors. About 90% of all villages granted to the temple in the 16<sup>th</sup> century came, directly or indirectly, from state donors. About one-half of the value of all money endowments came from state donors.

The economic stability of the Temple was therefore critically dependent upon the grants of state donors. On the other hand, however, the scale of endowments would produce the secure and stable income necessary to perform specified ritual services. This assurance was provided in the temple's programme of investment in temple village irrigation. This practice provided an efficient means for absorbing the large endowments

of state donors. It also permitted state officers or chiefs whose fiefs were located at great distances from Tirupati to grant money instead of land to the Temple and thus reduced the problem of managing far flung temple villages. Moreover, the practice permitted other donors, even the most modest donors, to make money endowments with the assurance that the money would be invested in irrigation improvements and would yield a reliable income for the performance of a ritual service.

It may be useful to cite an early example of agricultural development in a Tirupati village in order to illustrate the process which came to extend over many villages in the Tirupati area. From the very first record of an endowment to the deity Sri Venkatesvara in the ninth century, the endowments from rulers of South Indian Kingdoms and their officers had contributed the bulk of resources necessary for the increased tempo of ritual activities at Tirupati after 1456, but providing an example, these state endowments also indirectly facilitated the endowments of temple functionaries and local residents and merchants. Together, the money endowments of temple functionaries and local residents and merchants amounted for 50% of all money endowments by value between 1509 and 1568 A.D.<sup>82</sup>

From 1456 to 1568A.D., however, the temple functionaries and local residents and merchants played a major part as donors. Temple functionaries contributed about one-fourth of the total money endowments to the temple during the period of the greatest development of the temple, 1509-1568. Briefly, consecrated food was sold to pilgrim by persons who leased the right to collect the consecrated food due to the temple functionaries and others. The same argument is true for the local residents and merchants of Tirupati, the other major donor group. Local residents and merchants contributed about

one – fourth of the total of money endowments by value to the temple in the period 1509-1568. These local donors comprised merchants and a variety of specialists such as teachers, scholars and artisans, persons who congregated in important religious centers to serve the various needs of the place. All of these persons derived their livelihoods from the activities surrounding the temple endowments by state donors and were basically responsible for raising the temple to this kind of pilgrimage centre.<sup>83</sup>

A more important reason is that temples mobilized resources of land and money second only to the state and were therefore capable financing such projects. Temple-directed regional agricultural development grew out of the nature of the endowments which temples received. Endowments were made in order to provide income for temple maintenance, for festivals honoring the deities and for food offerings to the deities.

The endowments typically involved the provision of a perpetual service for the merit of the donor or someone designated by the donor. In order to provide for these services a permanent earning resource had to be established, the proceeds from which would pay for the specified services.

Land and money, village or land endowments usually gave the temple the major share of income (*melvaram*) while the cultivators retained the minor share (*kudivaram*). The temple, thus, did not have ownership over the endowed land but a command over a share of its income.<sup>84</sup>

## GIFT OF VILLAGES

From the inscriptions of Krishnadevaraya, it is inferred that the endowments made to the temple in general were of three types. The first type consisted of articles such as ornaments, grains and cows donated by royal personalities; the second type was village endowments. The revenue of the villages were diverted to the temple to meet the expenses for preparing several items of food offerings in the temple and thus the temple treasury (*Sri- Bhandaram*) or temple managers consisting of 12 members (*sthanikars or sthanattars*) who now had the right to collect the tax either in the form of grains or in the form of coins to meet out the expenses for the food offerings and conducting ceremonies in the temple. The list of food offerings with their quality, elaborately mentioned in the inscriptions is quite interesting. The gifted villages were located in various regions. Some of them were in Tondaimandalam within the proximity of 50 km. from Tirumala. For instance, the villages Melpadi, Piratti kulattur, Mudiyyur, Virakampanallur Tattuvachari, Tandalam, Tirumani, Tivalaipundi, and Nedunkunram were near Tirumala. But some villages Talilpakkam and Parantalur were located in Pottappi-nadu (present Kadapa region) and the village Musamkandi was situated in Nellore *sirmai in* Udaygiri- rajyam. The service tenure (jagir villages-Umbaliga) and Pandvaravada villages were also granted to this temple by the individual officers and religious pontiffs. Though the inscriptions do not provide any information on the collection of taxes from the villages, it is inferred that the local authorities were bound to collect the money and grains as taxes and deposit them in temple treasury.<sup>85</sup>

Money endowments were also made to provide perpetual service. This confronted the temples with the need to invest such fund securely in order to realize a perpetual



income or interest (*poliyuttu*). Money settled upon the temple was frequently loaned to village assemblies for developmental purposes which gave the temple an important role in mobilizing developmental funds within a region. In most other temples, not favorably placed for commercial investment of endowed funds, it was necessary to invest the funds in their own temple villages.<sup>86</sup>

The Tirupati temple in Andhra state offers an excellent example of regional agricultural development produced by the application of money endowments as capital for the improvement of villages which had been endowed to the temple during the Vijayanagara period.<sup>87</sup>

## **MONEY ENDOWMENTS**

Large number of inscriptions of this period speaks about the donations of money which were received by the temple treasury diverted for the improvement of temple lands and irrigation channels. The economic function of the temple was mainly based on this activity as nearly 75% of the inscriptions of this temple reveal how money was diverted for the upkeep of irrigation facilities to the temple villages. We have never come across this magnitude of agriculture based economic development prior to Vijayanagar period or elsewhere in other temples except Tirumala, Tirupati and Kalahasti, also to some extent in Srirangam in Tamil Nadu during this period.

Generally, the deposited money would be utilized for the purpose of temple renovations or conducting festivals and day to day *pujas* and other activities of the temple authorities concentrated with some secular activities.

The temple authorities (*Sthanattar*) or the temple treasury (*Sri-Bandaram*) of the Tirumala temple, apart from their regular duties, received the gift of huge money from the donors and diverted the same for the improvement of channels, tanks in the *tiruvudaiyattam* villages. Though, the *tiruvudaiyattam* villages belonging to the temple are not specifically mentioned in the inscriptions, one can presume that this temple has large number of villages on its own as *tiruvudaiyattam* villages.<sup>88</sup> Burton Stein has rightly pointed out that the relationship between the volume of resources which came into the temples and the secular management of temple was an interdependent one.<sup>89</sup>

As already pointed out, no other temple inscriptions except Tirumala, Tirupati, Kalahasti and Srirangam during the period refer to this diversion of huge donations to the improvement of tanks, channels and reclamation of barren lands belonging to the temples. These irrigation developments, digging channels, renovation of the tanks, and reclamation of lands for cultivation with the spending of huge money deposited in the temple as endowments ultimately resulted in the growth of agricultural activities which in turn raised both temple economy as well as the state economy. Again it strengthened the individual economy as a whole in the *tiruvudaiyattam* villages.

That the monetary endowments were fully utilized for the purpose of irrigation facilities by the temple authorities is the significant feature of the agrarian development in the country during 15<sup>th</sup> century A.D. Especially the villages attached to the temple as *tiruvudaiyattam*, received the money and in *lieu* of that they supplied all the agrarian commodities to the temples in order to perform the various kinds of food offerings served during the time of day-to-day *pujas* and special occasions and festival days. Hence, thus temple functions were also fulfilled without any trouble.<sup>90</sup>

Secondly, the irrigational improvements were looked after by the temple authorities and the local authorities in the village level with the temple money which reduced the burden of state investment in the agrarian activities. Both the state and the local bodies were relieved from the money expenditure towards irrigation facilities and reclamation of lands.<sup>91</sup>

Thirdly, the agrarian society was benefited through this welfare measure which was taken up through the temple authorities which resulted in getting their tribute to the temple directly. In other words, the belief and sentiments of the people became attracted towards the god Lord Venkatesvara.

Though a maximum share went to the temple, the agrarian communities too got benefited through the religious monetary endowments. As a result, the temple became an important religious centre for all sorts of people in the society during the period. Since they concentrated mainly on the improvement of irrigation channels and tanks with the religious money endowments, the barren and waste lands in the *tiruvudaiyattam* villages were reclaimed for cultivation in large scale. Due to this, the production of lands considerably increased. The long list of *prasadam*s in the form of various food items distributed in the temple clearly suggest that the agricultural production had been increased due to these irrigational improvements.

From the analysis of the inscriptions of Krishnadevaraya's period at Tirumala and Tirupati, it is found that the monetary endowments especially by the king Krishnadevaraya and his two queens comparatively were not much as they made mainly gift of gold ornaments, utensils and other gold objects to the Lord Venkatesvara.

Krishnadevaraya gifted 30, 000 gold *varahams* (*chakra pon*) twice for *kanakabhisekam* and gilding of *Divyavimanam* of Sri Venkatesvara temple.

The taxes in the form of cash and kind were also diverted to the temple from Kudagur-*nadu* which was also utilized for the weekly ceremony (*punugu kappu*) and daily *pujas* to the god. (No.182). His two queens also endowed some money for the purpose of *pujas* alone without entrusting to the temple authorities (*Sri-Bandaram*) of the temple. We do not come across the name of the temple accountant Tiruninravur Udaiyan in the inscriptions directly issued by Krishnadevaraya in this temple.

The king did not involve in the matter of monetary transactions of the temple and their activities on the improvement of channels, tanks and other agrarian activities in the temple villages. In other words, the king did not provide any additional fund for the state irrigational scheme which was carried out by the temple authorities.<sup>92</sup>(see Table: 1)

## **MEANS OF COMMUNICATION AND TRANSPORT**

In the 16<sup>th</sup> century the Vijayanagara kings lost such important ports as Goa, Chaul and Dabhol, though Krishnadevaraya might have added a few ports of his empire in the north – east by his reconquest of the provinces of Udayagiri and Kondavidu. Motupalle was the last important port on the east coast of the Vijayanagar empire.<sup>93</sup>

## **INLAND TRADE**

Though there was such an extensive volume of foreign trade carried in south India during the Vijayanagar days, the people were largely a land people doing a good lot of internal trade. The different parts of the vast empire were connected by roads to which we get occasional reference in literature. As the Capital of the empire, the city of

Vijayanagar was connected with the different important cities in the empire. A road appears to have connected Vijayanagar and Mylapore running through Chandragiri, Tirupati and Pulicat.<sup>94</sup> Barbosa refers to a trade route connecting Vijayanagar and Pulicat.<sup>95</sup> Besides, the routes which Krishnadevaraya followed in his military campaigns and religious tours indicate the existence of the following roads. One of the Roadways connected Vijayanagar to Kalahasti, Ramesvaram and Dhanuskodi.<sup>96</sup>

### **TAXATION, CURRENCY AND MEASURES**

Lands were surveyed completely by Krishnadevaraya for fixing the rules of assessment. A record of 1513 A.D. mentions that some lands were granted “according to former measurement” which indicates that there were two measurements one old and the other new.

According to Rice in the time of Krishnadevaraya and Achyutaraya “ the revenues of the Vijayanagar state were first reduced to a regular form checked by ordinance, and a system of accounts and management introduced, calculated to improve the revenue of the empire gradually in yearly amount without distressing the inhabitants.

Briefly he took *sastra* rate of  $1/6^{\text{th}}$  of the crops as the govt. share, and assuming that the average out turn was twelve times, the seed sown, he distributed 30 *kuttis* of paddy from two and a half *kuttis* of land as follows:<sup>97</sup>(see **Table: 3**)

### **ANALYTICAL REVIEW OF THE ECONOMY**

The Tirumala temple inscriptions contribute vital information on the socio-economic systems that prevailed in this part of the century, especially during the Vijayanagara period. The endowments have been made in many cases with a stipulation

that the funds are to be invested by the temple and a particular ‘seva’ or ‘service’ or ‘ubahiyam’ should be performed in the name of the donor, with the money that is earned as a result of the investment.<sup>98</sup>

## TEMPLE’S SHARE OF THE INCOME

Whatever be the nature of the tenure, under which either village or village land was held, broadly the income from the land was divided into two shares viz, ‘*melvaram*’ and ‘*kudivaram*’ the former going to the owner and the latter to the actual tiller of the soil. This system of division of the annual produce into the owners share and the cultivator’s share dates back from the Pallavas and Chola period where they were known as ‘*Miatchi*’ and ‘*Kaniatchi*’. The number and magnificence of the ritual services at Tirupati depended upon a reliable stream of income which resulted from the investment of endowed funds. The institutional growth of the temple was closely associated with and dependent upon the programme of agricultural development which the temple carried out.<sup>99</sup>

An analysis of the nature of the endowments has been made for the spectrum of about 60 years from 1510 A.D. to 1570 A.D. roughly corresponding to the time of Krishnadevaraya (1508-1530), Achyutaraya (1530-1542), and Sadasivaraya (1542-1568), from the Tirumala inscriptions.

Tabulating the total number of villages endowments made by donor groups in the temple during the period 1510 to 15570 A.D, we arrive at the following result: (see

### **Table: 4 &5)**

Of the 115 villages granted to the temples between 1510 and 1570, sixty two out of 114 or 54% came directly from state donors. Villages granted by temple functionaries

(donor group two in Table-1) were held on eleemosynary tenure, and these lands originally had been granted to the temple functionaries by state officers and tributary chiefs for the most part. Village grants by Temple functionaries comprised forty three of the 115 villages or 37% taken together. The village granted by state donors, either directly to the temple or indirectly through the intermediary grant to a temple functionary, numbered 105 villages or 91% of the 115 villages, granted between 1509 and 1568.<sup>100</sup> The whole economic and financial function of the temple could easily be mapped out completely by a study in depth of the wealth of material available in the Tirupati inscriptions.<sup>101</sup>

The food offerings after being presented to the deities of the Temple were distributed between two groups of persons:

1. The temple functionaries, who, as pointed out, received three quarters of each offerings as a maintenance allowance;
2. The donors of money who received one quarter share of their offerings for their own disposal.<sup>102</sup>

## **CHANGES IN TEMPLE ORGANIZATION**

The management was centered on twelve trustees (*sthanattar*) of whom seven were laymen from Tirumala and five functionaries of the Temples. The chief administrative officers under the temple managers were the temple works officer and the temple accountants. Administrative decentralization affected two changes in the management of secular affairs.

Firstly, the temple managers took up the specialized function of investment of money endowments in temple villages and the distribution of the consecrated food to a wider network of recipients than, ever before. In view of the great increase in endowments and, therefore, of offerings, this task of investment probably absorbed all the time of the temple managers.

Secondly, daily management of the new institutions was left to manager (*kartar*) and the functionaries associated with these institutions. The temple manager (*sthanattar*) maintained close control over the major shrines of Venkatesvara and Govindaraja swami, but only a general supervisory control over the newer institutions.

The temple managers were also responsible for the creation of the new facilities, i.e., tanks and irrigational channels, from which greater production would result and, with the assistance of the temple works office, they brought these facilities into being.

Finally, the managers were responsible for the distribution of the donors share of consecrated food to the donors or those they designated.<sup>103</sup>

The hypothesis is that medieval South Indian temples functioned as economic centres through which resources of the Vijayanagara state were redistributed in the form of endowments. Two aspects of this function of temples as redistribution centers appear significant.

1. The nature of this redistribution was both voluntary and indirect. It was voluntary in the sense that officers granted money and land to temples as devotees of the deities, not as state agents for the rational allocation of state resources. This redistribution was indirect in the sense that the resources which finally came to be used by local



institutions were redistributed by temple officials according to needs of each temple to establish a viable economic foundation.

2. The redistribution of state resources through temple centers represents a major allocation of state resources for economic and welfare purposes. There are two reasons for suggesting this.

First the Hindu religion and Hindu institutions were principal integrating forces within the Vijayanagar state especially in the face of the threat of political domination from Muslim states of the Deccan.

Second, there appear to have been no other channels through which state resources could be allocated for economic and welfare projects. The administrative organization of Vijayanagar was loosely integrated and the overall structure of the state was dominated by its military needs. The only well-established administrative links were for the purpose of maintaining a military organization. Allocation to temples represented the one important and continuous channel through which state resources came to be applied to economic and welfare purposes.<sup>104</sup>

## **CONCLUDING REMARKS**

Inscriptional and other evidences from the Tanjore and Srirangam temples during the Chola period (9<sup>th</sup> -13<sup>th</sup> centuries) and the Tirupati, Kalahasti, and Srirangam temples during the Vijayanagara period enumerate the ways in which the state facilitated the regional development activities of temples.

The kings and their officers endowed shrines, sacred tanks, and other physical facilities which made south Indian temples more popular and comfortable places of pilgrimage and therefore promoted greater pilgrim support.

Second, the state frequently remitted taxes on temple lands and properties which contributed to the financial stability of these institutions. Third, the state adjudicated conflicts within the temple organization and between the temples and other institutions such as temple villages, Non-temples and local state officers.<sup>105</sup>

### **List of Tables**

**Table : 1**

<b>Sl.No.</b>	<b>Donor's Name</b>	<b>Amount</b>	<b>Remarks</b>	<b>Reference &amp; Date</b>
1.	Lakshmi Ammangar wife of <i>Pradhani</i> Saluva Timmayyengar	1, 200 narpanam	Wife of Chief minister	TTD, Vol. III, no. 19, 1511 A.D.
2.	Kuppayan son of Sirangaraja	1, 000 narpanam	-	Ibid, no. 24, 1512 A.D.
3.	Pappu Chetti	2, 500 narpanam	Merchant of Tirupati	Ibid, no. 28, 1512 A.D.
4.	Mannar pillai	1, 200 narpanam	Military general	Ibid, no. 29, 1512 A.D.
5.	Mannar pillai	360 narpanam	-do-	Ibid, no. 30,
6.	Tammu nayakkar son of Jillella Basava nayakkar	1, 200 narpanam	-do-	Ibid, no. 87, 1513 A.D.
7.	Yagna – Narayana bhattar son of Ranga Dikshitar	10, 000 narpanam	-do-	Ibid, no. 89, 1514 A.D.
8.	Ekaki Tiruvenkatayan	240 narpanam	Manager of Garden at Tirumala	Ibid, no. 97, 1514 A.D.
9.	Tiruvenkartadasar alias Anusandhanam	2, 000 narpanam	Jiyar of math	Ibid, no. 98, 1514 A.D

Sl.No.	Donor's Name	Amount	Remarks	Reference & Date
10.	Karanika Basavarasar son of Somarasar	570 narpanam	Kings personal staff	Ibid, no. 105, 1515 A.D
11.	Deyvattan Arasu son of Alagiya perumal darsar	360 narpanam	Member of Sabha of Tiruchanur	Ibid, no. 113, 1516 A.D
12.	Lakumayan and Timmayan	1, 500 narpanam	-do-	Ibid, no. 115, 1517 A.D
13.	Tirumalai Amman daughter of Kuppayin	3, 000 narpanam	-do-	Ibid, no. 117, 1517 A.D
14.	Sittamu Chetti of Dharmapuram	14, 590 narpanam	Merchant of Tirupati	Ibid, no. 180, 1517 A.D
15.	Obalayyan Son of Kandanavolukkaraju	1, 860 narpanam	Merchant of Tirupati	Ibid, no. 120, 1517 A.D
16.	Talipakkam Tirumalaiyyangar son of Annamaiyyangar	1, 500 narpanam	Musician of Tirumalai	Ibid, no. 122, 1517 A.D
17.	Nalla Gangamma daughter of Ekkadi Timmamman	1, 500 narpanam	-	Ibid, no. 124, 1518 A.D
18.	Tiruvengkatayyan son of Sillella Basava nayakar	1, 500 narpanam	Disciple of Ramanuja jiyar	Ibid, no. 125, 1518 A.D
19.	Bahur Mallarasar	360 narpanam	Personal staff of the king	Ibid, no. 127, 1518 A.D
20.	Doddaiyangar appai	2, 520 narpanam	Scholar of Vedanta	Ibid, no. 132, 1519 A.D
21.	Lakku nayakkar son of Nagu nayakkar	1, 500 narpanam	-	Ibid, no. 137, 1519 A.D
22.	Tiruvengkatamudaiyan son of Somai appar	240 narpanam	Resident of Devikapuram	Ibid, no. 146, 1521 A.D
23.	Attavanai Bhasavarasar	6, 100 narpanam	Revenue officer	Ibid, no. 148, 1521 A.D
24.	Yagna Narayana Bhattar	1850 narpanam	King court purohit	Ibid, no. 152, 1522 A.D
25.	Vengalamman daughter of Pagera Amman	1, 500 narpanam	-	Ibid, no. 162, 1524 A.D

Sl.No.	Donor's Name	Amount	Remarks	Reference & Date
26.	Vyasatirtha Sripadaudniyar	1, 400 narpanam & a village Siyala Pandur in Padainath sirmai	Including Kuppam & Pasuvasam	Ibid, no. 165, 1524 A.D
27.	Ethirajan	360 narpanam	Disciple of Algiya manavala jiyar	Ibid, no. 170.
28.	Saranau Chettiyar son of Periya Pangandai Chetti	3, 700 narpanam	Merchant of Tirupati	Ibid, no. 171, A 1527 A.D
29.	Ramanuja Jiyar and Ethirajan temple authority and manger of Pangayaselvi flower garden at Tirumalai	850 narpanam (Ramanuja- 500, Ethirajan – 350 = Total 850)	-	Ibid, no. 173, 1527 A.D
30.	Puvala Mannappayar	3,000 narpanam	-	Ibid, no. 176, 1528 A.D
31.	Karanika Basavarasayyar son of Chandikai Obhaladevar	6640 narpanam	-	Ibid, no. 177, 1528 A.D

**Table : 2**

<b>S.No</b>	<b>Date (A.D)</b>	<b>Amount spent</b>	<b>Name of the Village where the tanks/ channels excavated/ improved other details Vol. III</b>	<b>General No. of Ins</b>
1.	1511	1200 narpanam	For the excavation of tanks and channels in the temple villages.	19
2.	1512	1000 narpanam	For the excavation of tanks and channels in the temple villages.	23
3.	1512	1000 narpanam	For the excavation of tanks and channels in the temple villages.	24
4.	1512	2500 narpanam	For the improvement of irrigation tanks and channels in the temple villages.	28
5.	1512	1200 narpanam	For the improvement of irrigation tanks and channels in the temple villages.	29
6.	1512	360 narpanam	Same as above	30
7.	1513	150 narpanam	For the benefit of Tirumalai-nayakkars's channels in the temple village panakam	31
8.	1513	1200 narpanam	For the excavation of tanks and channels in the temple villages.	87
9.	1514	1000 narpanam	Same as above	89
10.	1514	240 narpanam	Same as above	97
11.	1514	2000 narpanam	For the excavation of irrigation tanks and channels in the devadana villages.	98
12.	1514	150 narpanam	For the improvement of the tanks in the Nammalvar – pattadai (lands) situated in Ilamandiyam village.	102
13.	1515	1200 narpanam	For the excavation of irrigation channel in Mudiur, a devadana village and leveling the land, belonging to this channel.	103
14.	1515	Panam damaged	For the excavation of tanks and channels in the temple villages.	104
15.	1515	570 narpanam	Same as above	105
16.	-----	4600 narpanam	For the excavation of tanks and channels in the temple villages.	106
17.	1516	2850 narpanam	Same as above	107
18.	1516	650 narpanam	For the excavation of tanks and channels in the temple villages.	108
19.	1516	1860 narpanam	Same as above	110

<b>S.No</b>	<b>Date (A.D)</b>	<b>Amount spent</b>	<b>Name of the Village where the tanks/ channels excavated/ improved other details Vol. III</b>	<b>General No. of Ins</b>
20.	1516	1450 narpanam	Same as above	111
21.	1516	310 narpanam	Same as above	113
22.	1516	3800 narpanam	For the excavation of irrigation tanks and channels in the temple villages.	114
23.	1516	1500 panam	For the improvement of tank and channels in the temple villages.	115
24.	1517	3000 panam	For the excavation of irrigation tanks and channels in the temple villages.	117
25.	1517	14590	For the improvement of tank and channels.	118
26.	1517	1860 narpanam	For the excavation of irrigation tanks and channels in the temple villages.	120
27.	1517	230 narpanam	For the improvement of tank and channels in the temple villages.	121
28.	1517	1500 narpanam	For the improvement and excavation of irrigation channels in the temple villages.	122
29.	1518	1500 panam	For the improvement and excavation of irrigation channels in the temple villages.	124
30.	1518	1500 panam	For the excavation of irrigation tanks and channels in the temple villages.	125&126
31.	1518	360 panam	For the excavation of irrigation channels in the temple villages.	127
32.	1519	2520 panam	For the improvement and excavation of irrigation channels in the temple villages.	132
33.	1519	800 panam	For the excavation of tank-fed channels in the temple villages.	134
34.	1519	1100 panam	For the improvement of tanks and channels in the temple villages.	136
35.	1519	1500 panam	Same as above	137
36.	1519	1500 panam	Same as above	138
37.	1520	1510 panam	For the improvement and excavation of irrigation channels in the temple villages.	139
38.	1520	2100 panam	For the excavation of irrigation tanks and channels in the temple villages.	140
39.	1520	256 panam	For the improvement of irrigation tanks and channels in the temple villages.	141
40.	1520	1000 panam	Same as above	143

<b>S.No</b>	<b>Date (A.D)</b>	<b>Amount spent</b>	<b>Name of the Village where the tanks/ channels excavated/ improved other details Vol. III</b>	<b>General No. of Ins</b>
41.	1521	240 panam	For the excavation of tanks and channels in the temple villages.	146
42.	1521	6100 panam	For the improvement of tanks and channels in the temple villages.	148
43.	1521	240 panam	Same as above	148
44.	1522	1340 panam	Same as above	149
45.	1522	1850 panam	Same as above	151
46.	1523	4700 panam	For the excavation of irrigation tanks and channels in the temple villages.	155
47.	1523	300 panam	For the improvement of tanks and channels in the temple villages.	156
48.	1523	30 narpanam	Same as above	160
49.	1524	700 panam	For the excavation of tanks in the devadana villages.	161
51.	1524	1500 panam	For the improvement and excavation of irrigation channels in the devadana villages.	162
52.	1524	1400 panam	For the excavation of irrigation channels in the devadana villages.	168
53.	-----	300 panam	For the improvement of tanks channels in the temple villages.	170
54.	1527	3700 panam	Same as above	171
55.	1527	300 panam	Same as above	172
56.	1527	850 panam	For the excavation of tanks and channels in the temple villages.	173
57.	1528	3000 panam	For the excavation of tanks and channels in the temple villages.	176
58.	1528	6640 panam	For the excavation of irrigation tanks and channels in the temple villages.	177
59.	1528	260 panam	For the excavation of irrigation tanks and channels in the temple villages.	179
60.	1528	3000 panam	For the improvement of tanks channels in the temple villages.	179
61.	1530	1500 panam	Same as above	180
62.	1530	700 panam	Same as above	181
63.	-----	800 panam	For the excavation of irrigation tanks and channels in the temple villages.	199

<b>S.No</b>	<b>Date (A.D)</b>	<b>Amount spent</b>	<b>Name of the Village where the tanks/ channels excavated/ improved other details Vol. III</b>	<b>General No. of Ins</b>
64.	-----	120 gold varaham	For the excavation of tank-fed channels in the temple villages.	-----
65.	-----	1200 panam	For the improvement of tanks channels in the temple villages.	206
66.	-----	300 panam	For the excavation of channels in the temple villages.	213
67.	1530	8770 panam	For the improvement of tanks channels in the temple villages.	3
68.	1530	400 panam	Same as above	4
69.	1530	300 panam	For the improvement and excavation of tanks channels in the temple villages.	5
70.	1532	500 panam	For the renovation of Tirumalai – nayakkar channel.	19
71.	1533	330 panam	For the improvement of tanks channels in the temple villages.	21
72.	1533	2000 panam	Invested into the temple villages	22
73.	1533	5000 panam	For the improvement and excavation of irrigation tanks and channels in the temple villages.	24
74.	1533	600 panam	For the excavation of tanks and channels in the temple villages.	25
75.	1533	21430 panam	For the improvement of tanks channels in the temple villages.	27
76.	1533	Panam (damaged)	Same as above	28
77.	1534	1300 panam	Same as above	31
78.	1534	1620 panam	For the excavation of irrigation tanks and channels in the temple villages.	33
79.	1534	1200 gold coins	For the excavation and improvement of tanks and channels in the temple villages	34
80.	1534	3000 panam	For the excavation of irrigation tanks and channels in the temple villages.	35
81.	1534	4000 panam	For the improvement of tanks channels in the temple villages.	36
82.	1535	1500 panam	Same as above	37
83.	1535	600 narpanam	For the excavation and construction of irrigation channels in the temple villages	38



<b>S.No</b>	<b>Date (A.D)</b>	<b>Amount spent</b>	<b>Name of the Village where the tanks/ channels excavated/ improved other details Vol. III</b>	<b>General No. of Ins</b>
84.	1535	1750 panam	For the excavation of irrigation tanks and channels in the temple villages.	39
85.	1535	230 panam	For the improvement of tanks channels in the temple villages.	44
86.	1535	1000 panam	For the improvement of tanks channels in the temple villages.	45
87.	1535	1385 panam	Same as above	46
88.	1535	650 panam	Invested in the temple villages	47
89.	1535	230 panam	For the excavation of irrigation tanks and channels in the temple villages.	49
90.	1535	1500 panam	For the improvement of tanks channels in the temple villages.	50
91.	-----	53320 panam	For the improvement of tanks channels in the temple villages.	53
92.	1535	i)20 rekhai pon ii) 1300 panam	For the excavation and construction of irrigation channels in the temple villages	61
93.	1536	1600 panam	For the excavation of irrigation tanks and channels in the temple villages.	63
94.	1536	1200 panam	For the improvement of tanks channels in the temple villages.	64
95.	1536	1600 panam	For the excavation of tanks and channels in the temple villages.	65
96.	1536	150 varahan (gold coins)	For the improvement of tanks channels in the temple villages.	66
97.	1536	700 narpanam	For the excavation and construction of irrigation channels in the temple villages	67
98.	1536	1200 panam	For the improvement of tanks channels in the temple villages.	69
99.	1536	710 panam	For the excavation of irrigation tanks and channels in the temple villages.	70
100.	1536	330 panam	For the improvement of tanks channels in the temple villages.	71
101.	1536	420 panam	Same as above	73
102.	1536	3200 panam	Same as above	75
103.	1536	240 panam	Same as above	76
104.	1536	650 panam	For the excavation of irrigation tanks and channels in the temple villages.	79

<b>S.No</b>	<b>Date (A.D)</b>	<b>Amount spent</b>	<b>Name of the Village where the tanks/ channels excavated/ improved other details Vol. III</b>	<b>General No. of Ins</b>
105.	1536	225 chakrampon (gold coins)	For the improvement of tanks channels in the temple villages.	80
106.	1537	1500 narpanam	For the excavation of irrigation tanks and channels in the temple villages.	81
107.	1537	1500 narpanam	For the improvement of tanks channels in the temple villages.	82
108.	1537	1500 narpanam	Same as above	83
109.	1537	1500 narpanam	Same as above	84
110.	1537	1500 narpanam	Same as above	86
111.	1537	640 panam	For the excavation of irrigation tanks and channels in the temple villages.	87
112.	1537	1500 panam	For the improvement of tanks channels in the temple villages.	88
113.	1537	100 panam	Same as above	90
114.	1537	1230 panam	For the excavation and construction of irrigation channels in the temple villages	92
115.	1537	1700 panam	For the improvement of tanks channels in the temple villages.	94
116.	1537	1575 panam	For the improvement of tanks channels in the temple villages.	95
117.	1537	460 panam	Same as above	96
118.	1537	5700 panam	Same as above	99
119.	1538	6000 panam	Same as above	101
120.	1538	40 narpanam	For the excavation and construction of irrigation channels in the temple villages	104
121.	1538	600 panam	For the improvement of tanks channels in the temple villages.	106
122.	1538	1885 panam	For the excavation of irrigation tanks and channels in the temple villages.	109
123.	1538	15630 panam	Invested in the temple villages	110
124.	1538	150 chakram – rekhai-pon (gold coins)	For the improvement of tanks channels in the temple villages.	113
125.	1538	200 panam	Same as above	116
126.	1538	440 panam	Same as above	117

<b>S.No</b>	<b>Date (A.D)</b>	<b>Amount spent</b>	<b>Name of the Village where the tanks/ channels excavated/ improved other details Vol. III</b>	<b>General No. of Ins</b>
127.	1538	700 narpanam	Same as above	118
128.	1539	800 narpanam	For the excavation of tanks and channels in the temple villages.	121
129.	1539	3000 narpanam	For the improvement of tanks channels in the temple villages.	127
130.	1539	260 narpanam	For the excavation of irrigation tanks and channels in the temple villages.	130
131.	1539	250 panam	Same as above	130
132.	1539	2300 panam	For the excavation and construction of irrigation channels in the temple villages	134
133.	1539	1150 panam	For the excavation of irrigation tanks and channels in the temple villages.	135
134.	1539	1230 panam	For the improvement of tanks channels in the temple villages.	137
135.	1539	1950 panam	Same as above	138
136.	1539	300 panam	Same as above	139
137.	1539	3240 panam	Same as above	140
138.	1540	820 panam	For the excavation of irrigation tanks and channels in the temple villages.	142
139.	1540	656 rekhai-pon (gold coins)	For the improvement of tanks channels in the temple villages.	143
140.	1540	1650 panam	For the excavation and construction of irrigation channels in the temple villages	146
141.	1540	1500 panam	Invested in the temple villages	239
142.	1540	6000 panam	For the improvement of tanks channels in the temple villages.	147
143.	1540	1560 panam	Same as above	149
144.	1540	1500 panam	Same as above	150
145.	1540	15000 panam	Same as above	152
146.	1540	15000 panam	Same as above	153
147.	1540	800 panam	Same as above	160
148.	1541	450 panam	Same as above	155
149.	1541	675 panam	Same as above	156
150.	1541	2770 panam	Same as above	157
151.	1541	15000 panam	Same as above	158

<b>S.No</b>	<b>Date (A.D)</b>	<b>Amount spent</b>	<b>Name of the Village where the tanks/ channels excavated/ improved other details Vol. III</b>	<b>General No. of Ins</b>
152.	1541	15000 panam	Same as above	159
153.	1541	300 narpanam	Same as above	162
154.	1541	820 panam	Invested in the temple villages	163
155.	1542	56 pon (gold coins)	Same as above	169
156.	1542	15000 narpanam	For the improvement of tanks channels in the temple villages.	170
157.	1542	600 rekhai-pon (gold coins)	Same as above	172
158.	1542	300 narpanam	For the excavation of irrigation tanks and channels in the temple villages.	173
159.	-----	1500 panam	For the improvement of tanks channels in the temple villages.	177
160.	-----	840 panam	Same as above	178
161.	-----	1070 panam	For the excavation of irrigation tanks and channels in the temple villages.	179
162.	-----	4000 panam	Same as above	186
163.	-----	1800 panam	For the improvement of tanks channels in the temple villages.	190
164.	-----	2800 panam	For the excavation of tanks and channels in the temple villages.	191
165.	-----	400 panam	For the improvement of the channel ...(damaged)	246
166.	1542	2500 narpanam	For the improvement of tanks channels in the temple villages.	2
167.	1542	10080 narpanam	For the excavation of irrigation tanks and channels in the temple villages.	3
168.	1543	1282 panam	Same as above	5
169.	1543	1500 narpanam	Same as above	6
170.	1543	500 narpanam	Same as above	7
171.	1543	2580 panam	For the improvement of tanks channels in the temple villages.	8
172.	1543	1120 panam	Same as above	9
173.	1543	1085 panam	For the excavation of irrigation channels	10
174.	1544	312 rekhai- pon (gold coins)	For the improvement of tanks channels in the temple villages.	11

<b>S.No</b>	<b>Date (A.D)</b>	<b>Amount spent</b>	<b>Name of the Village where the tanks/ channels excavated/ improved other details Vol. III</b>	<b>General No. of Ins</b>
175.	1544	980 panam	Same as above	12
176.	1544	550 panam	Same as above	13
177.	1544	1580 panam	Same as above	21
178.	1544	1800 panam	Same as above	24
179.	1544	48900 panam	For the excavation and construction of irrigation channels in the temple villages	25
180.	1544	500 panam	For the improvement of tanks channels in the temple villages.	26
181.	1544	1020 narpanam	For the benefit of temple villages	34
182.	-----	780 panam	For the excavation of tanks and channels in the temple villages.	30
183.	1545	300 panam	Same as above	15
184.	1545	4100 narpanam	For the excavation and construction of irrigation channels in the temple villages	31
185.	1545	1600 panam	For the improvement of tanks channels in the temple villages.	32
186.	1545	2180 panam	Same as above	38
187.	1545	600 narpanam	Same as above	41
188.	1545	3200 narpanam	Same as above	42
189.	1545	1500 narpanam	For the excavation of irrigation tanks and channels in the temple villages.	48
190.	1545	13220 panam	For the improvement of tanks channels in the temple villages.	53
191.	1545	850 narpanam	Same as above	54
192.	1545	3750 narpanam	Same as above	56
193.	1545	2210 panam	For the excavation and construction of irrigation channels in the temple villages	58
194.	1545	2240 panam	Same as above	59
195.	1545	2657 panam	Same as above	60
195.	1546	1600 panam	For the improvement of tanks channels in the temple villages.	61
196.	1546	530 panam	For the improvement and excavation of irrigation tanks and channels in the temple villages.	64
197.	1546	565 panam	For the improvement of tanks channels in the temple villages.	67

<b>S.No</b>	<b>Date (A.D)</b>	<b>Amount spent</b>	<b>Name of the Village where the tanks/ channels excavated/ improved other details Vol. III</b>	<b>General No. of Ins</b>
198.	1546	2300 narpanam	Same as above	68
199.	1546	570 panam	Same as above	70
200.	1546	100 rekhai - pon	Same as above	76
201.	1546	100 gatti coins (gold coins)	Same as above	77
202.	1546	2000 panam	Same as above	80
203.	1546	12000 narpanam	Same as above	81
204.	1546	2575 panam	Same as above	82
205.	1546	2455 panam	For the excavation of irrigation tanks and channels in the temple villages.	83
206.	1546	2000 panam	Same as above	85
207.	1547	2480 panam	Same as above	86
208.	1547	2550 panam	Same as above	87
209.	1547	3260 panam	For the improvement of tanks channels in the temple villages.	88
210.	1547	2800 narpanam	Same as above	91
211.	1547	14 rekhai-pon	For the excavation and construction of irrigational channels	96
212.	1547	300 panam	For the improvement of tanks channels in the temple villages.	97
213.	1547	1565 panam	Same as above	101
214.	1548	50 rekhai-pon	Same as above	102
215.	-----	600 panam	For the excavation of irrigation tanks and channels in the temple villages.	108
216.	1548	450 panam	Same as above	121
217.	1549	3420 panam	For the improvement of tanks channels in the temple villages.	123
218.	1555	3650 narpanam	Same as above	142
219.	1561	16500 panam	Same as above	168

**Table : 3**

To the lord      1/4      - 7 ½  
To the Cultivator 1/2 - 15  
To the Sarkar 1/6      - 5  
To temples      1/30      - 1  
To Brahamans 1/20      - 1 ½

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30 Kuttis

**Table : 4**

Sl. No.	Grantor	Type of tenure	Krishnade varaya's reign	Achyuta rayas's reign	Sadasiva raya's reign	Total
1.	The King, Queen, Viceroy and other state officials.	Crown tenure	12	10	40	62
2.	Temple functionaries like Jiyar, Acharyapurushas, Scholars, musicians, temple damsels, etc.	Charitable endowments	05	19	18	42
3.	Others like merchants, devotees etc.	Peasant Proprietary etc.	01	06	03	10
			18	35	61	114

**Table : 5**

Sl. NO	Grantors	Krishnadevaraya's Time		Achyutarayas's Time		Sadasivaraya's Time	
		Value	% of Total	Value	% of Total	Value	% of Total
1.	King, Queen, Viceroy and other state officials	51,400,	33%	308,705,	65%	38,680,	20.5%
2.	Temple functionaries like Jiyar, Acharyapurushas,	40,681,	26%	109,898,	24%	42,371,	23.5%
3.	Others like merchcants, deveotees, etc.	53,185,	41%	51,988,	11%	108,555,	56%
		145,356	100	470, 591	100	189,706	100

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The concept of *Dana* dates back to the *Vedic* period. Coming to the historical age, the Satavahana inscriptions, record grants of Land and Villages to individuals and institutions, and followers of both *Vedic* religion and Buddhism. Though the queens and other female members of the royal family of the Ikshvakus followed Buddhism, the kings were adherent to Vedic religion. Here it may be noted that when Buddhism was at its zenith in Andhra country it too enjoyed royal patronage in the form of *dana*. When Buddhism declined due to socio-economic reasons and the Vedic religion, which laid emphasis on the performance of Vedic sacrifices, too did not find much favor in the society, a new religious trend was introduced in the form of *puranic*-religion and the *bhakti*-cult.

The ruling elite in their turn made lavish endowments to temples which paved way for the acceptance of their new status by the society at large. Consequently, the temples in the places near the seats of power that be enjoyed liberal royal patronage and became very rich. The subordinates, the local chiefs and officials also followed the foot prints of their overlords resulting in the economic growth of the temples which are located in the peripheral region.

The fall of the Kakatiya kingdom was the result of the ambitious Muslim invasion and the consequences that followed shook the faith of Hindu *dharma* almost to its roots. Sensing the threat to the pristine Hindu *dharma*, first the Velamas and the Reddi kings, and closely following the latter and more vigorously the Vijayanagara emperors, whose empire covered entire South India, took upon themselves the duty of safeguarding and firmly establishing the Hindu *dharma*. It is against this backdrop that the Vijayanagara emperors, members of royal family, nobility, officials, elite and even commoners contributed their mite to the economic growth of the temples. The emperors and the ruling elite made lavish grants to brahmana scholars also. Here an important difference between the nature of patronage to

temples during the early medieval historical period and the Vijayanagara period deserves attention. During the early medieval period endowments to the temples were mostly in the form of money and livestock (cows or sheep for maintaining *akhanda-dipas*). During the Vijayanagara period land grants and also village grants were predominant (*devadeya*). Gifts of livestock became rare and monetary grants were few and far between.

By the time of the early medieval period the importance of the temple as a religious institution, in Andhra was growing. The Vijayanagara emperors took keen interest in the development of temple as an important institution to be reckoned with. The consequence was the phenomenal growth of temples. They once again became the repositories and promoters of Hindu culture. Based on the revenue the temples of this period can be grouped as major and minor and the major ones, obviously, became important pilgrimage centers. The temples of Varaha-Narasimhasvami (Simhachalam), Srikurmanatha (Srikurmam), Andhra-Mahavishnu (Srikakulam, Krishna dt), Lakshmi-Narasimhasvami (Mangalagiri), Ranganathasvami (Nellore), Lakshmi-Narasimhasvami (Ahobalam), Lord Venkatesvara (Tirumala-Tirupati) were among the prominent Vaishnava *Kshetras*. The visit of the Saint philosopher Ramanujacharya left indelible mark on the Vaishnava *kshetras* of Andhra country which followed the Sri-Vaishnava order.

As a result of land and village grants to temples vast extent of land, often virgin lands, were brought under plough. This resulted in the expansion of not only agrarian activities but also greatly helped the growth of agro-based industries.

A number of festivals and festivities came to be celebrated in temples attracting more and more pilgrims. With this the need of the temples became multiplied. An important trend of this period is the growth in variety of food offerings and beverages to be offered to the

god. The temple became the biggest employer next only to the king (the temples at Simhachalam and Tirumala-Tirupati are cases in point).

The emperor Krishnadevaraya who had no parallel in the history of South India made lavish grants to a number of temples in the Andhra country. He particularly made grants of villages, land, money, ornaments of very high value, etc., to temples on his way to military campaigns and while returning after gaining a resounding victory. The temple of Lord Venkateswara reached its zenith in its glory during the period of Srikrishnadevaraya. He visited the temple along with his queens Chinnadevi and Tirumaladevi and not only offered rich gifts to the god but also caused his queens to gift valuable objects. He was greatly devoted to the god Venkateswara. In spite of his personal faith, which was Srivaishnavism, both the Saiva and Vaishnava temples received equal treatment in his hands. The Vaishnava temples at Simhachalam, Mangalagiri, Tirumala-Tirupati, Ahobilam and the Saiva Kshetras Amaravati, Srikalahasti and Srisailam of the Andhra country bear eloquent testimony to this. He was not only a great builder but also a patron of literature. His court called *Bhuvanavijayam* was adorned by eight great poets called *Ashtadiggajamulu*. Of them Allasani Peddana, who was the foremost, was given some villages as *umbali*. An inscription from Kadapa district mentions a grant made to *Ashtadiggajakavisvarlu* but unfortunately does not specify who they were. This inscription is from Tippaluru in Kadapa district and is dated in 1517 A.D.

The best example for this is the temple of Lord Sri Venkateswara of Tirumala – Tirupati. The noteworthy feature about the utilization of the monetary endowments by the Tirumala – Tirupati temple is that they were utilized for providing irrigation facilities to the temple lands by way of excavating new tanks or delisting the existing tanks and digging canals.



Achyutadevaraya who succeeded Krishnadevaraya, followed the latter foot prints in maintaining religious harmony as evidenced by his inscriptions at Triumala-Tirupati and Srikahalasti. Many inscriptions of Sadasiva suggest that he was more inclined towards Srivaishnavism and that more Vaishnava temples enjoyed his patronage.

It is noted above that during the Pre-Vijayanagara period endowments were made for maintenance of perpetual lamps and other services in the temple whereas during the Vijayanagara period various types of food offerings were made to the god and gifts were offered to meet the expenditure in that connection.

The Major donors related to Tuluva dynasty are the Kings and Queens, Nobles and Officials, Mahanayankacharyas, Temple Officials, i) Jiyars; ii) Bhandarattar -Temple accountants(koyil kanakku, tiruninra-urudaiyan); iii) Ekaki – Srivaishnavas; iv) *Acharya purushas* and spiritual teachers; v) *Sabhaiyar* (member of Assembly); vi) Vaidika-Brahmanas; vii) Poets family; viii) Musician Poets; ix) *Madhava* teachers; Citizens and Merchants (*Settis*) Common people – private persons i) Women donors made elaborate donations to Lord Venkatesvara and contributed much in the later medieval period of South India.

*Annadana* or free distribution of food in the name of God in a temple engenders in the donor the spirit of self surrender non-egotism. In a sacred place like Tirumala which pilgrims approach after negotiating on foot with an empty stomach several steep ascents and descents have great physical and psychic value. Therefore endowments became phenomenally numerous. In the Vijayanagara period, the increase of festivals attracted greater number of pilgrims and for their gratifications, eleven feeding houses were established in different places in Tirumala and Tirupati. And of these, six feeding houses were located in Tirumala, one on the foot-path over the hill, and four in Tirupati. Ramanuja

kutams and satrams were established in Tirumala – Tirupati for the purpose of feeding both the Brahmanas and non-brahmanas.

The philanthropic donors preferred money as a flexible medium to gifts in kind as the donation in cash facilitated easy handling by all sections of the society. So far as the temple at Tirupati was concerned, grant of money tops the list of various donations. During the Pre-Vijayanagara times, the money received by the temple authorities was utilized for conducting the various services in the temple like *nitya – puja*, festivals (*tirunal*), running the temple establishment, etc. However, during the Vijayanagara period donations were used for the development of the *tiruvudaiyattam* lands or villages.

The economic stability of the Temple was, therefore, critically dependent upon the grants of state donors. On the other hand, however, the scale of endowments would produce the secure and stable income necessary to perform specified ritual services. This assurance was provided in the Temple's programme of investment in temple village irrigation. This practice provided an efficient means for absorbing the large endowments of state donors. It also permitted state officers or chiefs whose fiefs were located at great distances from Tirupati to grant money instead of land to the Temple and thus reduced the problem of managing far flung temple villages. Moreover, the practice permitted other donors, even the most modest donors, to make money endowments with the assurance that the money would be invested in irrigation improvements and would yield a reliable income for the performance of a ritual service.

Land and money, village or land endowments usually gave the temple the major share of income (*melvaram*) while the cultivators retained the minor share (*Kudivaram*). The

temple, thus, did not have ownership over the endowed land but a command over a share of its income

The account of Royal women of Vijayanagara helps us to understand the position of women of royalty during the Vijayanagara period. The Vijayanagara queens, no less than the kings and their generals and chieftains, were great promoters of art and culture. We find from the inscriptions that they were very religious and frequent visitors to the temples. They evinced keen and sustained interest in spiritual activities and therefore passionately made liberal endowments for conducting various services in the Tirumala temple.

The Vijayanagara kings gave them an honored place in social and religious activities. The liberal grants made by the Royal women of Vijayanagara to the Tirumala temple suggest the freedom enjoyed by them to associate themselves with the religious activities in the Vijayanagara period. Reared in a milieu where life centered round the temples, Royal women of Vijayanagara have made a significant contribution to South Indian culture.

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